

AN ELEMENTARY SANSKRIT GRAMMAR

For use in the Upper Classes of Higher
English Schools

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PREFACE.

THE Compilers of this Elementary Grammar, primarily meant for candidates for the Matriculation Examination of the Calcutta University, have been guided in their work by two main considerations. In the first place, it has been their aim to render the Grammar as simple as possible and hence to admit into it nothing in excess of what the Student at that stage may really be expected to know. By a Student's 'knowing' grammatical forms they understand that he should be able not only to recognise and analyse them when he meets with them in literature but also to reproduce and apply them accurately for the purposes of translation into, and composition in, Sanskrit. This latter consideration at once very definitely limits the matter to be comprised in a Grammar; and the Compilers, therefore, have excluded from their book many of the less common forms which, as a rule, are given even in Grammars of an elementary type. The teacher will not find it difficult

to give supplementary instruction regarding such forms whenever required. And the Student also should early acquire the capacity and habit of consulting, for information not given in his text-book, grammars of a more advanced type—copies of some of which ought to be accessible to him in his School Library.

The Compilers, in the second place, have endeavoured to cast the grammatical matter in a form which will not present too many difficulties to teachers, many, or most, of whom may have learned their Sanskrit grammar according to the old Indian system. For this reason Sanskrit technical terms are freely used together with the corresponding English ones, and occasionally views on points of grammar which are distinctively Indian have been referred to and explained.

A supplement to this grammar, in the form of a 'Dhātukosha' containing a very full statement of all the tenses, moods etc., of the more commonly used verbs, will be published shortly.

The compilation of a grammar on the lines indicated in the above was first suggested to the undersigned by the Vice-Chancellor of the

University, the Hon'ble Mr. Justice Asutosh Mookerjee, Saraswati, C.S.I., whose interest in the promotion of Oriental studies is well known and who since a long time has felt convinced that a book of this type would contribute to make Sanskrit more popular in our Schools and to bring it into line with other branches of study.

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B. B. SHASTRI.

N. B.—It is not of course intended that the entire Dhātukosha should be included in the Matriculation Course : as a whole it is meant for purposes of reference only. But Matriculation Candidates will be expected to be familiar for the purposes of translation and composition with the different tenses, moods, participles, etc., of the following roots :—

अ॒प्। अ॒प्। अ॑च्। अ॑व्। अ॑ह्। अ॑ग्। अ॑म्।
 आ॑प्। आ॑म्। इ॑र्। इ॑प्। इ॑च्। क॑थ। क॑म्।
 क॑प्। क॑क्ष्। क॑प्। क॑प्। क॑म्। क॑त्। क॑द्। क॑ष्।
 च॑म्। चि। च॑न्। चाद्। ग॑म्। ग॑प्। ग॒॑। प॑ह्।
 घा। च॑र्। चि। चिन्त्। छिद्। ज॑न्। ज॑प्। जाग्ट्।

जि। जृ। ज्ञा। ज्वल्। तन्। तप्। तुद। तुप।
 तृ। त्यज्। त्रै। त्वर्। दंश्। दह्। दा (दाण्)।
 दा। दिव्। दुप्। दुह्। दृश्। दुह। दिष्। धा।
 धाव्। धू। धृ। नम्। नश्। निन्द्। नी। नृत्।
 पच्। पद्। पत्। पा। पीड्। पुप्। पू। पूर्।
 पृ। प्रच्। प्री। वभ्। वाध्। वुध्। भू। भच्।
 भज्। भञ्ज्। भा। भास्। भिद्। भी। भुज्। भू।
 भ। भम्। मन्। मा। मि। मिल्। मुद। मुच्।
 मू। मज्। मृथ्। यज्। यत्। यम्। या। याच्। युज्।
 युध्। रच्। रच्। रम्। राज्। राध्। रच्। रुद।
 रुध्। रुह। रम्। लिप्। लिह्। वच्। वद्। वस्।
 वह्। विद्। विग्। ह। हृज्। हृत्। हृध्। हृप्।
 शक्। शह्। शंस्। शप्। शम्। शास्। शी। शृच्।
 शम्। शप्। अम्। अि। अृ। अस्। सह। सिच्।
 सिध्। स। सृज्। सर्ध्। स्वप्। स्वा। सु। स्व।
 चा। स्पृश्। स्पृह्। स्व। हन्। हृस्। हृस्। हृ।
 हृप्। हृ॥

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CHAPTER I.

The Alphabet.

1. Sanskrit is most commonly written in the Devanāgarī character. The Devanāgarī Alphabet comprises forty-eight letters (वर्ण or अक्षर). Of these letters thirteen are vowels (स्त्र), and thirty-five consonants (अक्षर).

2. Of the thirteen vowels five are short (क्षम्य), viz., ए a, इ i, उ u, ऋ री, and औ ली. Eight are long (दीर्घ), viz., आ ā, ई ī, ऊ ḫ, ए e, ऐ ai, ओ o, औ au.

3. The following is a list of the consonants—

क k, ख kh, ग g, ঢ gh, ঢ় n ;

চ ch, ঢ chh, ঝ j, ঢ় jh, ঝ় ঝ ;

ঢ় t, ঢ় ঢ়h, ঢ় d, ঢ় ঢ়h, ঞ় ঞ ;

ঢ় t, ঢ় ঢ়h, ঢ় d, ঢ় ঢ়h, ঞ় ঞ ;

প p, ফ ph, ব b, ভ bh, ম m ;

য y, ৱ r, ল l, ষ v :

ঃ শ s, or শ, ষ ষh or ষ, ম s, ঢ় h ;

ঃ ম̄, or ম̄ Anusvāra,

ঃ ব̄ Visarga.

When following a consonant, the vowels are written as follows—

ଆ, ଇ, ଈ, ଉ, କୁ, କ୍ରୁ, କ୍ରୈ,
କୁଳ, ଏ, ଐ, ଓମୀ, ଓମୈ.

Thus—

କ,	କା,	କି,	କୀ,	କୁ,	କୁ,	କ୍ର,
ka,	kā,	ki,	kī,	ku,	kū,	kri,
କ୍ରୁ,	କୁଳ,	କେ,	କୈ,	କୋ,	କୌ,	
kṛū,	kūl,	ke,	kai,	ko,	kau,	
ରୁ	ରୁରୁ,	ଶୁ	ଶୁଶୁ,	ଶୂ	ଶୂ	or ଶୃଶୃ,
ଶୃଶୃ	ଶୃହୁ,	ଷ୍ଟହୁ,	ଷ୍ଟହି,	ଷ୍ଟହି,	ଷ୍ଟହି,	

4. The consonants are divided into groups, according to the vocal organs employed in their articulation. The first five of these groups are called ବର୍ଗ and each group is distinguished by the first letter it comprises. Thus, the କ-ବର୍ଗ comprises କ ଖ ଗ ଘ ଙ.

ଚ ଛ ଜ ଝ ଝ form the ଚ-ବର୍ଗ; ଟ ଡ ଢ ଣ the ଟ-ବର୍ଗ; ତ ଥ ଦ ଧ ନ the ତ-ବର୍ଗ; ପ ଫ ବ ଭ ମ the ପ-ବର୍ଗ.

The letters ଯ ର ଲ ଳ are called ଅନ୍ତଃସ୍ଥା-ବର୍ଗ.

ଶ ଷ ସ and ଙ are comprised under the name କ୍ରୁପବର୍ଗ.

The last letters of the five ବର୍ଗ i.e., ଡ ବ ଣ ନ and ମ are comprised under the term ଅନୁନାସିକ,

and this name is also applied to the sign $\overset{\circ}{\wedge}$ written above a letter.

5. Consonants following each other without intervening vowels are written in groups (Compound Consonants).

List of Compound Consonants.

क kka,	क्तु kkha,	क्ता kta,	क्त्य ktya,
क्त्र ktra,	क्त्वा ktva,	क्त्वा kva,	क्त्वा kma
क्या kya,	क्या kra,	क्या kla,	क्या kshva.
क्षा ksha,	क्षमा kshima,	क्ष्या kshya,	क्ष्या gra,
क्ष्या khya,	क्ष्या khra,	ग्या gya,	ग्या ghyā
ग्या grya,	ग्या ghna,	ग्या ghina,	ग्या nksha.
ग्या ghra,	ग्या nka,	ग्या nkta,	ग्या nma,
ग्या nkshva,	ग्या nga,	ग्या ngya,	ग्या chha,
ग्या checha,	ग्या chehha,	ग्या chehhra,	ग्या jja,
ग्या chma,	ग्या chhya,	ग्या chhra,	ग्या jma,
ग्या jjha,	ग्या jna,	ग्या jnya,	ग्या neha,
ग्या jya,	ग्या jra,	ग्या jva,	ग्या tya,
ग्या nichha,	ग्या nja,	द्या tta,	ग्या dyā,
द्या tra,	ग्या thyā,	द्या thra,	ग्या pta,
द्या dra,	ग्या dhya,	द्या dhra,	ग्या ptya,
ग्या nyha,	ग्या nja,	ग्या nyra,	ग्या nyma,
क्ता tka,	त्ता tta,	त्या ttya,	त्त्वा ttva,
त्ता ttra,	त्त्वा ttha,	त्वा tua,	त्पा tpa,
त्वा tm̄,	त्र्या or tma,	त्र्या trya,	त्वा tva,
त्वा ts̄a,	त्या thyā,	द्गा dga,	द्दा dda,

ଦ	ddha,	ଦ	ddhva,	ଦ	dna,	ଦ	dba,
ବ	dbha,	ବ	dbhya,	ବ	dma,	ବ	dya,
ଦ୍ର	dra,	ଦ୍ର	drya,	ଦ୍ର	dva,	ଦ୍ର	dvya,
ଧ	dhna,	ଧ	dhma,	ଧ	dhya,	ଧ	dhra,
ଧ୍ୟ	dhrya,	ଧ୍ୟ	dhva,	ଧ୍ୟ	nta,	ଧ୍ୟ	ntyā,
ନ୍ତ୍ର	ntra,	ନ୍ତ୍ର	nda,	ନ୍ତ୍ର	ndra,	ନ୍ତ୍ର	ndha,
ନ୍ଧରା	ndhra,	ନ୍ଧରା	nna,	ନ୍ଧରା	nra,	ନ୍ଧରା	pta,
ପ୍ତ୍ୟା	ptya,	ପ୍ତ୍ୟା	pna,	ପ୍ତ୍ୟା	pma,	ପ୍ତ୍ୟା	pya,
ପ୍ରା	pra,	ପ୍ରା	pla,	ପ୍ରା	psa,	ପ୍ରା	bja,
ବ୍ଦା	bda,	ବ୍ଦା	bdha,	ବ୍ଦା	bna,	ବ୍ଦା	bra,
ଭ୍ରା	bhna,	ଭ୍ରା	bhya,	ଭ୍ରା	bhra,	ଭ୍ରା	bhva,
ମ୍ନା	mna,	ମ୍ନା	mpa,	ମ୍ନା	mba,	ମ୍ନା	mbha,
ମ୍ରା	mna,	ମ୍ରା	mya,	ମ୍ରା	mra,	ମ୍ରା	mla,
ୟ୍ୟା	yya,	ୟ୍ୟା	yva,	ୟ୍ୟା	rka,	ୟ୍ୟା	rdha,
ଲ୍କା	lka,	ଲ୍କା	lpa,	ଲ୍କା	lla,	ଲ୍କା	lva,
ଵ୍ରା	vna,	ଵ୍ରା	vya,	ଵ୍ରା	vra,	ଵ୍ରା	ścha,
ଶ୍ଚିହ୍ନା	śchha,	ଶ୍ଚିହ୍ନା	śchya,	ଶ୍ଚିହ୍ନା	śna,	ଶ୍ଚିହ୍ନା	śya,
ଶ୍ରା	śra,	ଶ୍ରା	śrya,	ଶ୍ରା	śla,	ଶ୍ରା	śva,
ଶ୍ର୍ୟା	śvya,	ଶ୍ର୍ୟା	shṭa,	ଶ୍ର୍ୟା	shṭya,	ଶ୍ର୍ୟା	shṭra,
ଶ୍ର୍ଵା	shṭva,	ଶ୍ର୍ଵା	sbṛa,	ଶ୍ର୍ଵା	shṭha,	ଶ୍ର୍ଵା	ska,
ଶ୍ରୀ	sta,	ଶ୍ରୀ	stya,	ଶ୍ରୀ	stra,	ଶ୍ରୀ	strya,
ଶ୍ରୀତ୍ଵା	stva,	ଶ୍ରୀତ୍ଵା	śna,	ଶ୍ରୀତ୍ଵା	sma,	ଶ୍ରୀତ୍ଵା	sya,
ଶ୍ରୀରା	sra,	ଶ୍ରୀରା	sva,	ଶ୍ରୀରା	hṛa,	ଶ୍ରୀରା	hna,
ଶ୍ରୀହମା	hma,	ଶ୍ରୀହମା	hya,	ଶ୍ରୀହମା	hra,	ଶ୍ରୀହମା	hla,
ଶ୍ରୀହବା	hva.						

Guṇa and Vṛiddhi.

6. It frequently happens in Sanskrit, in declension or conjugation, or in the formation of new words, that इ or ई changes to ए, उ or ऊ to ओ, क्ष or क्ष्ट to ख्, ल् to अल् ; and again that अ changes to आ, इ or ई to ऐ, उ or ऊ to औ, क्ष or क्ष्ट to आर्, ल् to आल्. In these cases ए ओ ख् and अल् are called the गुण of इ ई etc.; and आ ऐ उ ऊ etc. are called the वृद्धि of अ इ etc.

Vowels therefore may be classified as follows—

Simple vowels : अ आ ; इ ई ; उ ऊ , क्ष क्ष्ट , ल्

Guṇa vowels : ए ओ ख् अल्

Vṛiddhi vowels : आ ऐ औ आर् आल्

CHAPTER II.

Sandhi.

7. In Sanskrit, when syllables are combined into words, or words are combined with other words either into Compound words or into sentences, the final and initial letters of meeting syllables or words undergo certain changes. These changes are comprised under the term सन्धि (combination). The rules of sandhi are many and very complicated. The following rules apply throughout to the changes of initial and final

15. Final उ or ऊ before initial अ or आ, इ or ई, उ or ऊ, ए or ई, ओ or औ, becomes ए—

खलु + अहम् = खल्लहम्

साधु + इदम् = साधिदम्

सन्मू + ओष्ठम् = सन्मुीष्ठम्

16. Final ऋ or चृ, before initial अ or आ, इ or ई, उ or ऊ, ए or ई, ओ or औ, becomes ए—

पित्र + अनुमतिः = पित्रानुमतिः

मात्र + आनन्दः = सात्रानन्दः

पित्र + उपदेशः = पित्रुपदेशः

17. Final ए and औ become अय् and अव् before any vowel ; if they stand at the end of a word (पदान्त), the य् of अय् and the व् of अव् are very generally dropped—

ये + अनम् = शयनम्

इरे + एहि = हरयेहि or इर एहि

प्रभो + एहि = प्रभयेहि or प्रभ एहि

18. ए and औ at the end of a word (पदान्त) remain unchanged before initial अ, but the अ is dropped—

ते + अपि = ते अपि

विष्णो + अव = विष्णो अव

19. Final ए॒ and ओ॑ become आ॒य् and आ॒व् before any vowel; if they stand at the end of a word (पदान्त), the य् and व् may be dropped—

नै॑+ यकः = नायकः

शियै॑ + एति॒ = शियायेति॒ or शिया॑ एति॒

रवौ॑ + अमूल्यिते॒ = रवावमूल्यिते॒ or रवा॑ अमूल्यिते॒

Note particularly that after the dropping of the य् and व् no further Sandhi can take place between the final and initial vowels.

Irregular Vowel Sandhi.

A few cases of irregular vowel-sandhi must be noted.

20. When a preposition (उपमग्नि॑) ending in अ॑ or आ॑ combines with a verbal root (धातु॑) beginning with कृ॑, the अ॑ or आ॑ combines with कृ॑ into आकृ॑ (not अकृ॑)—

प्र॑ + कृच्छति॒ = प्राक्षृच्छति॒

The prepositions ending in अ॑ or आ॑ are अप॑ अव॑ उप॑ प्र॑ परा॑.

21. When one of these same prepositions combines with the initial ए॑ or ओ॑ of a root, the result is ए॑ or ओ॑ (not ए॒ or ओ॒)—

उप॑ + एजते॒ = उपेजते॒

उप॑ + ओपति॒ = उपोपति॒

But in the case of the ए of the roots एध् and इ, the general rule holds good—

उप + एति = उपैति

उप + एधते = उपैधते

But in imperative 2nd person singular—

अव + एहि = अवैहि, not अवैहि

उप + एहि = उपैहि

22. When the ओ of ओष्ठ combines with a preceding अ, in a compound word (समास), the result may be either औ or ओ—

अधर + ओष्ठः = either अधरौषः or अधरोषः

23. When कृत is preceded, in a compound (द्वौयासमास) word, by अ, the result of the combination is आर—

दुःख + कृतः (affected by pain) = दुःखारः :

24. We further note the following cases of irregular vowel-sandhi, in certain compound words which are in common use—

गो + अच्चः = गवाचः

अच्च + ऊहिनी = अच्छौहिणी

स + ईरः = स्सैरः

मार्त + अण्डः = मातंण्डः

कुल + अटा = कुलटा

मनस् + ईपा = मनौपा

25. In certain cases the vowel-sandhi demanded by the preceding rules does not take place. The most important cases of this kind are the following.

26. ई उ and ए when dual (द्वितीय) terminations, either nominal or verbal, remain unchanged before any initial vowel—

कवौ + इमौ = कवी इमौ
माधू + इमौ = माधू इमौ
अमू + अर्मकौ = अमू अर्मकौ
लते + एते = लते एते
याचेते + अर्यम् = याचेते अर्यम्

27. The ई of अमौ (nom. plural of the pronoun अहम्) is treated in the same way—

अमौ + अवा : = अमौ अवा :

28. Interjections consisting of one vowel only, and also हि and अहो, do not enter into Sandhi with a following initial vowel—

इ + इन्द्रः = इ इन्द्रः

आ + एवम् = आ एवम्

हि + इन्द्रः = हि इन्द्रः

अहो + अपूर्वम् = अहो अपूर्वम्

Combination of Consonants.

(व्यञ्जनसंधिः)

29. In Sanskrit no consonants can stand at the end of a word (पदान्त) but the following—क् ट् त् प् छ् ण् न् म् लः (Visarga) and ॒ (Anusvāra). As a rule no word in Sanskrit ends in more than one consonant

30. Final क् च् ट् त् or प् change to ग् ज् छ् द् and व् respectively, before an initial vowel or before an initial letter which is third or fourth or fifth in the वर्ग to which it belongs ; and also before initial य् र् ल् व् and ह—

सम्यक् + उत्तम् = सम्यगुक्तम्

दिक् + मिः = दिमिः

सम्बाद् + अयम् = सम्बाडयम्

जगत् + दीयः = जगदीयः

चित् + रूपम् = चिद्रूपम्

ककुप् + मिः = ककुमिः

31. Final त् remains त् before the suffixes (प्रत्यय) वत् and मत्—

विद्युत् + वत् = विद्युत्वत्

32. According to Rule(30) final क् ट् त् प् become ग् छ् द् व् before initial न् or म् ; but more generally they in that position become छ् ण् न् म्

Thus—

दिक् + नामः = दिङ्नामः (more usual than दिन्नामः).

तत् + नूनम् = तन्नूनम् (more usual than तद्नूनम्).

एतत् + मुरारिः = एतम्मुरारिः (more usual than एतद्मुरारिः).

पट् + मुखः = परमुखः (more usual than पड्मुखः).

33. The latter change is obligatory (not optional) before the suffixes मय and माव—

वाहक् + मयः = वाहमयः

चित् + मयः = चिन्मयः

तत् + मावम् = तन्मावम्

पट् + नवति; becomes पन्नवति: only (not पड्नवति:); and the genitive case of पट् is पन्नाम् only.

34. Final त् and न् before initial ल् become ल् and लं respectively.

तत् + लभते = तलभते

महान् + लाभः = महालाभः

35. The स् of the root स्या and its derivatives is dropped after the preposition उत्—

उत् + स्यानम् = उत्यानम्

उत् + स्यापयति = उत्यापयति

36. Final क् ट् त् प् before initial ह् become ग् ड् द् व् under Rule (30), but usually a further

change takes place, the initial च् being changed into घ् द् घ् भ् respectively—

वाक् + हरिः = वाम्हरिः or (usually) वाम्बरिः

परिव्राट् + इतः = परिव्राइहतः or परिव्राइङ्गतः

तत् + हृतम् = तद्हृतम् or तदृष्टतम्

अप् + हरणम् = अव्हरणम् or अव्भरणम्

37. Final त् before initial च् or छ् becomes च्—

तत् + चित्तम् = तच्चित्तम्

38. Before initial ज् it becomes ज्—

तत् + जायते = तज्जायते

39. Before initial श् it becomes च्—

तत् + श्वोति = तच्छ्वोति

40. More commonly, however, an additional change takes place, the initial श् being changed into छ—

✓ तच्छ्वोति

41. An analogous change of initial श् may take place after final क् ट् and प्—

वाक् + श्वतम् = वाक्ष्वतम् or वाक्छतम्

परिव्राट् + श्रेते = परिव्राट्श्रेते or परिव्राट्क्ष्रेते

अप् + श्वद् = अप्श्वद् or अप्छ्वद्:

42. This change of श् into छ् takes place, however, only if the श् is followed either by

a vowel or one of the letters य् र् ल् व्. Hence—
 वाक् + श्वीतति = वाक् श्वीतति only.

43. Final त् before an initial ट् ठ् ड् becomes ट् (which in certain cases becomes ढ् under Rule 30)—

तत् + टीका = तटीका

तम् + डयते = तड़दयते

44. Final न् before initial च् or छ् changes to Anusvāra and म् is inserted after it—

इमन् + चकार = इमंचकार

45. Before initial द् or ठ् final न् is changed into Anusvāra and ष् is inserted—

महान् + ठकुरः = महांठकुरः

46. Before त् or य् final न् is changed into Anusvāra and म् is inserted—

चक्रिन् + त्रायम् = चक्रिंत्रायम्

47. The change of न् into Anusvāra plus ष् or ष् or म् takes place, however, only if the च् छ् ठ् द् त् य् are followed either by a vowel or one of the letters र् स् न् य्. Hence—

मन् + महः = मनूमहः only.

48. Final न् before त् and म् becomes ष्; the ष् may be changed to ठ्—

गगून् + जयति = गगूप्रजयति

तान् + गगकान् = ताष्ण गगकान् or ताठ्णगकान्

49. Final न् before ड् and ढ् is changed to ण—

महान् + डामरः = महाण्डामरः

50. The changes prescribed by Rules (44-45-

46) do not affect the final न् of प्रशान्—

प्रशान् + तनोति = प्रशान्तनोति

51. Final म् is changed into Anusvāra before any consonant—

त्वम् + करोपि = त्वं करोपि

नदीम् + तरति = नदीं तरति

सत्वरम् + याति = सत्वरं याति

हरिम् + वन्दे = हरिं वन्दे

श्वायायम् + श्रेते = श्वायायां श्रेते

सम् + राद् remains समाद् (the म् cannot become Anusvāra).

52. Instead of this, before any consonant of the first five Vargas, final म् may be changed into the nasal of the Varga concerned—

त्वङ्गरोपि for त्वं करोपि

नदीन्तरति for नदीं तरति

मधुरम्फलम् for मधुरं फलम्

53. After the Anusvāra into which the म् of पुम् is changed in certain compounds, ष् or स् is inserted—

✓ पुम् + चसौ = पुंश्ली

पुम् + कोकिलः = पुंखोकिलः

54. म् is inserted after the Anusvāra into which the म् of सम् is changed before क्ष or derivatives of क्ष—

✓ सम् + क्षतः = संस्कृतः

सम् + कारः = संस्कारः

55. In the body of a word, final न् and म् change into the fifth letter of the Varga to which the immediately following consonant belongs—

गाम् + तः = गान्तः

56. In the same circumstances, न् and म् change into Anusvāra before श् प् म् or इ—

आक्रम् + स्यते = आक्रांश्यते

57. क्ष, standing at the beginning of a word and preceded by a short vowel or the particles आ and भा, becomes च्छ—

ख + छाया = खच्छाया

पा + छादयति = आच्छादयति

58. This change is optional if क्ष is preceded by any other final long vowel—

लक्ष्मी + छाया = लक्ष्मौच्छाया or लक्ष्मीक्षाया

59. In the body of a word क्ष necessarily becomes च्छ after any vowel—

रच्छति; चेच्छिष्यते (from छिद्)

✓ 60. Final ड् ण् and न् preceded by a short vowel and followed by any vowel are doubled—

प्रलङ्घ + आस्ते = प्रलङ्घङ्घास्ते

सुगण + आस्ते = सुगण्णास्ते

एतचिन् + अन्तरे = एतचिन्नन्तरे

61. Consonants (except र् and ह्) if preceded by र् and ह्—these letters being themselves preceded by a vowel—may be doubled—

अर्कं; or अर्क०;

मद्धन् or मद्धन०

Visarga for final स् and र्

62. At the end of a word (पदान्त) स् and र् change into Visarga—

रामः for रामस् . अमिः for अमिस् . प्रातः for प्रातर् .

63. This Visarga remains unchanged before following क् ख् ष् फ्—ग् घ् च्

कः करोति

कः पचति

कः श्रीते

64. Before च् or छ् the Visarga changes to ग्, before ट् or ठ् to घ् ; before ल् or ण् to म्—

पूर्णः + चन्द्रः = पूर्णचन्द्रः

ततः + छिद्रे = ततश्चिद्रे

भस्नः + ठकुरः = भस्नठकुरः

नमः + तुम्यम् = नमतुम्यम्

65. Visarga following any vowel but अ or आ becomes र् before any vowel, or any consonant which is third or fourth or fifth in its Varga, or य् र् ल् व् and ह—

कविः + धयम् = कविर्धयम्

निः + धनः = निर्धनः

शिगुः + हस्ति = शिगुहस्ति

66. If, however, the Visarga is preceded by अ and followed by any vowel but अ, it is dropped—

वायसः + आह = वायस आह

कः एपः = क एपः

Note particularly that after the dropping of the Visarga (Rules 66, 69, 70.), no further Sandhi can take place between the final and initial vowels—

वायसः + आह = वायस आह

गताः + अग्नाः = गता अग्नाः

67. If preceded by अ and followed by one of the consonants enumerated in Rule (65) the अ+ Visarga change to ओ—

शोभनः + रन्धः = शोभनो रन्धः
 निर्वाणः + दीपः = निर्वाणो दीपः
 अतीतः + मासः = अतीतो मासः
 मनः + रमः = मनोरमः

68. If preceded by अ and followed by initial अ, the अ + Visarga become औ and the initial अ is dropped—

नरः + अयम् = नरोऽयम्
 वेदः + अधीतः = वेदोऽधीतः

69. Visarga preceded by अ and followed by any vowel or any of the consonants enumerated in Rule (65) is dropped—

इताः + अष्टाः = इता षष्ठाः
 देवाः + इष्ट = देवा षष्ट
 मा॒ः + भि॑ः = माभि॑ः
 देवा॒ः + यान्ति॑ = देवा॒ यान्ति॑

70. Under the same circumstances, the Visarga of भो॑ः is dropped—

भो॑ः + अच्छुत = भो॑ अच्छुत

71. The two pronouns सः (तद्) and एवः (एतद्) drop the Visarga before any consonant, and any vowel, except अ. Before the latter the final अ + Visarga become औ and the initial अ is dropped—

सः + एति॑ = स एति॑
 एवः + गच्छति॑ = एव गच्छति॑
 सः + अस्ति॑ = सोऽस्ति॑

But at the end of a sentence सः and एषः.

72. The Visarga which represents a final र् (e. g. पुनः for पुनर्) is not treated according to Rules (66, 67, 68, 69.) but returns to र्—

पुनः + अव = पुनरव

पुनः + आगतः = पुनरागतः

पुनः + गच्छति = पुनर्गच्छति

दः + एषा = दरेषा

73. Before initial र् final र् is dropped and a preceding short vowel lengthened—

पुनर्+रमते (for पुनः रमते)

पुना रमते

गम्भुर्+राजते = गम्भू राजते

गीर्+रम्या = गी रम्या

74. In a certain number of cases the Sandhi-changes of Visarga are not in accordance with the above stated general rules. A few only of these exceptions are stated here.

a. Compounds with निः, दुः, आविः, चतुः—

निः + कामः = निष्कामः

निः + फन्तः = निष्फन्तः

दुः + लतः = दुष्कृतः

आविः + लतः = आविष्कृतः

चतुः + फीषः = चतुष्कोषः

b. Compounds of नमः, तिरः, पुरः with the root क्ष or derivatives of it—

नमः + कारः = नमस्कारः

नमः + कृत्य = नमस्कृत्य

Thus तिरस्कारः, पुरस्कारः etc.

c. Other cases are—

चेयः + करः = चेयस्करः

अयः + कान्तः = अयस्कान्तः

यधः + करः = यधस्करः

अधः + पदम् = अधस्पदम्

भाः + करः = भास्करः

आयुः + कामः = आयुष्कामः

भ्रातुः + पुवः = भ्रातुपुवः

धनुः + काण्डम् = धनुष्काण्डम्

तेजः + विन् = तेजस्विन्

ज्योतिः + सत् = ज्योतिषत्

75. अहर्, the Pada-base of अहन्, displays various irregularities in compounds—

अहः + पतिः = अहःपतिः or अहर्पतिः

अहः + रात्रः = अहोरात्रः

अहः + अहः = अहरहः

Note also—

✓ सः + पतिः = सःपतिः or स्त्रपतिः

गोः + पतिः = गोःपतिः or गोपतिः

Change of न into ण.

76. न् if followed by a vowel or न् म् य् व्, changes to ण् through the influence of च्छ च्छृ र् or प् preceding the न् within the same word; provided there intervene between the influencing letter and न् no other letters but vowels, and consonants of the क-वर्ग or प-वर्ग, य् व् ह् or Anusvāra—

नृणाम्; अकेण; अर्पणाम्; धर्मेण; रावणः; कार्येण;
कृपणः; गद्धाति; दूषणम्; जिष्णुः; वृहणम्.

77. But, on the other hand, अर्चनम् (where a letter of the च-वर्ग intervenes); दर्गनम् (where ग् intervenes); रमन्ते (where the न् is followed by त्) and रामान्, हरीन्, सृगान् etc. (where the न् being the last letter of the word is not followed by any other letter).

78. The 'influencing' letters may change न् into ण् also when occurring in a word which is the first part of a compound, while the न् occurs in the second part; but in many such cases the न् remains unchanged—

अथ + नीः = अथणीः

याम + नीः = यामणीः

सर्वं + अङ्गः = सर्वाङ्गः

हव + हनम् = हवहणम्

शूर्प + नखा = शूर्पनखा

But, on the other hand—

परा + अङ्गम् = पराङ्गम्

सर्व + नामन् = सर्वनामन्

हव + भ्रः = हवभ्रः

79. In some cases the change of न to य is optional—

गिरिनदी or गिरिलदी

द्रीहिवापिनः or द्रोहिवापिणः

80. Frequent instances of the change of न into य are also afforded by compounds of verbal roots or their derivatives with prepositions containing र—प्रणमति (प्र + नमति); प्रणायकः (प्र + नायकः); अन्तर्ययति (अन्तः + नयति); प्राणिति (प्र + अनिति) प्रमाणम् (प्र + मानम्).

But, on the other hand, परिनर्तनम्; प्रनष्टः; प्रघन्ति etc.

Change of स into य .

81. Non-final स, chiefly of suffixes and terminations, if followed by a vowel, or न य न म य स,

changes into ष through the influence of an immediately preceding vowel (excepting अ and आ) or क् or र—

हरि+सु=हरिष्य; गुरु+सु=गुरुष्य; वाक्+सु=वाहृ; गमि+स्यति=गमिष्यति; सु+स्वाप=सुष्वाप; सर्पिः (Visarga for श) + कः = सर्पिष्कः; सर्पिः + मत् = सर्पिष्मत्.

On the other hand, मनः (Visarga for श) + आ = मनसा (here श is preceded by अ).

82. The above rule holds good even in cases where Anusvāra, standing for न्, or Visarga intervenes between श and the preceding influencing letter—

इवोपि; इविःय.

83. The same principle affects the initial श of many verbs when compounded with prepositions—

अभि+स्तीति=अभिष्टीति

नि+स्तीदति=निष्टीदति

84. And in the case of these verbs the change takes place even when the augment (अडागम) intervenes between the influencing letter and the श—

अभ्यङ्गीत् (imperfect tense of अभि+श); न्यपौदत्,

85. In certain other cases the स् remains unchanged—e. g. परि+सोटुम् (infinitive of उत्त) परिसोटुम्

86. The same change affects the initial स् of the second members of many other compounds—

वि+समः=विषमः; युधि+स्त्रिः=युधिष्ठिरः;
चम्नि+स्त्रीमः=चम्निष्ट्रीमः; मात्र+स्त्रसा=मात्रष्ट्रसा;
पिण्ड+स्त्रसा=पिण्डष्ट्रसा etc. etc.



CHAPTER III.

Declension.

87. The grammatical rules on ‘Declension’ teach how to nouns (including adjectives), as also to numerals and pronouns certain case-affixes (दिभक्ति* or सुप्) are joined on. A noun, in its primitive form without case-termination, is in Sanskrit grammar called प्रातिपदिक (nominal base); with the case-termination joined on, it is called a पद. Thus राम and हरि are prātipadikas; रामः, हरिः, रामम्, हरिम् etc. are padas.

* The term दिभक्ति is applied to those terminations also by means of which verbs are conjugated.

There are in Sanskrit three different Genders—Masculine (पुलिङ्ग) ; Feminine (स्त्रीलिङ्ग) ; and Neuter (नपुंसकलिङ्ग).

Masculine—राम, नर, हच, साधु, पिण्ड, राजन्.

Feminine—लता, नदी, वधू, साखी, माला, वाच.

*Neuter—धन, वन, वारि, मधु, यग्न.

There are three Numbers—Singular (एकवचन) ; Dual (द्विवचन) ; Plural (बहुवचन).

Singular—हुचः ; लता ; वनम्.

Dual—हुचौ ; लते ; यने.

Plural—हुचाः ; लताः ; वनानि.

In these examples, to the prātipadikas हुच, लता, यन, there are joined the case-terminations of the Nominative (प्रथमा) case of each Number.

88. There are in Sanskrit seven Cases, or eight if we count the Vocative (संबोधन). Their names, with the corresponding names of Western (Latin) grammar, are as follows—

First Case (प्रथमा viz. विभक्ति) = Nominative.
(कार्यकारक)

Second Case (द्वितीया) = Accusative.
(कर्मकारक)

Third Case (वृतीया) = Instrumental.
(करणकारक)

Fourth Case (चतुर्थी) = Dative.

(सम्प्रदानकारक)

Fifth Case (पञ्चमी) = Ablative.

(अप्रदानकारक)

Sixth Case (पठी) = Genitive.

(सम्बन्ध)

Seventh Case (सप्तमी) = Locative.

(अधिकरणकारक)

संबोधन = Vocative.

Sanskrit Grammarians do not consider the Genitive (पठी) to be a case (कारक) ; they therefore count six cases only.

89. The following is a tabular statement of the case-terminations (sup [सुप्] vibhakti). These terminations undergo various changes when joined to bases ending in vowels, after bases ending in consonants they appear in their normal forms.

		एकवचन Singular.	द्विवचन Dual.	बहुवचन Plural.
प्रथमा विभक्ति	Nom.	: (स)	औ	अः (अस्)
द्वितीया विभक्ति	Acc.	भूम्	औ	अः (अस्)
द्वितीया विभक्ति	Inst.	आ	भाम्	मि: (भिस्)
चतुर्थी विभक्ति	Dat.	ए	भाम्	भ्यः (भ्यस्)
पञ्चमी विभक्ति	Abl.	अः (अस्) भ्याम्		भ्यः (भ्यस्)
पठी विभक्ति	Gen.	अः (अस्) ओः (ओस्) आम्		
सप्तमी विभक्ति	Loc.	इ	ओः (ओस्) सु	

The Vocative has as a rule the same termination as the Nominative.

90. Sanskrit nouns may be divided into two classes—

1. Nouns, the bases of which end in Vowels.
2. Nouns, the bases of which end in Consonants.

I. Bases ending in Vowels.

(स्वरान्त)

91. Masculine bases ending in अ

एकवचन पुंलिङ्ग

		एकवचन Singular.	द्विवचन Dual.	बहुवचन Plural.
प्रथमा	Nominative	नरः	नरौ	नराः
हितीया	Accusative	नरम्	नरौ	नरान्
द्वतीया	Instrumental	नरेण	नराभ्याम्	नरैः
चतुर्थी	Dative	नराय	नराभ्याम्	नरेभ्यः
पञ्चमी	Ablative	नरात्	नराभ्याम्	नरेभ्यः
षष्ठी	Genitive	नरस्य	नरयोः	नराणाम्
सप्तमी	Locative	नरे-	नरयोः	नरेषु
संबोधन	Vocative	हे नर	हे नरौ	हे नरः

All Masculine bases ending in अ are declined like नर.

92. Masculine bases ending in इ

इकारान्त पुंलिङ्गः

	Singular.	Dual.	Plural.
Nom.	इरि:	इरी	इरयः
Acc.	इरिम्	इरो	इरीन्
Inst.	इरिणा	इरिभ्याम्	इरिभिः
Dat.	इरये	इरिभ्याम्	इरिभ्यः
Abl.	इरेः	इरिभ्याम्	इरिभ्यः
Gen.	इरेः	इर्योः	इरीणाम्
Loc.	इरी	इर्योः	इरिपु
Voc.	हि इरे	हि इरी	हि इरयः

With the exception of पति and सचि all Masculine nouns ending in इ are declined like इरि.

93. सचि is declined as follows:—

	Singular.	Dual.	Plural.
Nom.	सच्चा	सच्चायौ	सच्चायः
Acc.	सच्चायम्	सच्चायौ	सच्चोन्
Inst.	सच्च्या	सच्चिभ्याम्	सच्चिभिः
Dat.	सच्च्ये	सच्चिभ्याम्	सच्चिभ्यः
Abl.	सच्चुः	सच्चिभ्याम्	सच्चिभ्यः
Gen.	सच्चुः	सच्च्योः	सच्चिभ्यः
Loc.	सच्च्यो	सच्च्योः	सच्चोनाम्
Voc.	हि सच्चे	हि सच्चायौ	हि सच्चिपु
			हि सच्चायः

94. The word पति is declined like स्त्रि in Singular Inst., Dat., Abl., Gen., Loc.; in the other cases it follows इरि.

Singular.

Inst.	पत्ना
Dat.	पत्ने
Abl.	पत्नुः
Gen.	पत्नुः
Loc.	पत्नौ

As the second part of a compound पति follows इरि throughout, e. g. भूपति; Inst. भूपतिना; Dat. भूपतने etc.

95. Masculine bases ending in उ.

उकारान्तं पुंसिङ्ग

	Singular.	Dual.	Plural.
Nom.	गुरुः	गुरुः	गुरवः
Acc.	गुरुम्	गुरुः	गुरुन्
Inst.	गुरुणा	गुरुभ्याम्	गुरुभिः-
Dat.	गुरुवे	गुरुभ्याम्	गुरुभ्यः
Abl.	गुरुरोः	गुरुभ्याम्	गुरुभ्यः
Gen.	गुरुरोः	गुरुर्वीः - .	गुरुणाम्
Loc.	गुरुरौ	गुरुर्वीः	गुरुषु
Voc.	हे गुरुरो	हे गुरु	हे गुरवः

All Masculine nouns ending in उ are declined like गुरु.

96. Masculine bases ending in क्त

कृत्कारान्त पुंलिङ्गः

a. पितृ 'father' and nouns declined like पितृ

	Singular.	Dual.	Plural.
Nom.	पिता	पितरौ	पितरः
Acc.	पितरम्	पितरौ	पितृन्
Inst.	पित्रा	पितृभ्याम्	पितृभिः
Dat.	पित्रे	पितृभ्याम्	पितृभ्यः
Abl.	पितुः	पितृभ्याम्	पितृभ्यः
Gen.	पितुः	पित्रीः	पितृणाम्
Loc.	पितरि	पित्रीः	पितृपु
Voc.	हि पितः	हि पितरौ	हि पितरः

The following nouns are declined in the same way :—भाव ; जामाव ; देव .

वृ 'man' is declined in the same way, but forms in Gen. Plu. either वृणाम् or नृणाम् .

(b) दाव and bases declined like दाव

दाव and other nouns ending in व which denote agents, and also नम् and भर्त्, are declined on the whole like पितृ but change the क्त into आ॒ in the following cases :—

	Singular.	Dual.	Plural.
1. Nom.		दातारौ	दातारः
2. Acc.	दातारम्	दातारौ	

97. Masculine bases ending in ओ
ओकारान्त पुनिङ्ग

The only noun of this class is गो

	Singular.	Dual.	Plural.
Nom.	गोः	गावौ	गावः
Acc.	गाम्	गावौ	गा:
Inst.	गवा	गोभ्याम्	गोभिः
Dat.	गवे	गोभ्याम्	गोभ्यः
Abl.	गोः	गोभ्याम्	गोभ्यः
Gen.	गोः	गवोः	गवाम्
Loc.	गवि	गवोः	गोपु
Voc.	हे गोः	हे गावौ	हे गावः

98. Feminine bases ending in ओ
ओकारान्त फ्रीनिङ्ग

	Singular.	Dual.	Plural.
Nom.	तारा	तरे	ताराः
Acc.	ताराम्	तारे	ताराः
Inst.	तारया	ताराभ्याम्	ताराभिः
Dat.	तारायै	ताराभ्याम्	ताराभ्यः
Abl.	तारायाः	ताराभ्याम्	ताराभ्यः
Gen.	तारायाः	तारयोः	ताराणाम्
Loc.	तारायाम्	तारयोः	ताराम्
Voc.	हे तारे	हे तारे	हे ताराः

All feminine bases ending in आ are declined like नारा. अम्बा 'mother' forms in the Vocative case है अम्ब .

99. Irregular feminine bases ending in आ

आकारान्त सौलिङ्गः

बरा

Singular

Dual

Plural.

Nom	जरा	जरसौं or जरे	जरसः or जरा:
Acc	जरम् or जराम्	जरसौं or जरे	जरसः or जरा:
Ins	जरसा or जरया	जराभ्याम्	जराभिः
Dat	जरसि or जरायै	जराभ्याम्	जराभ्यः
Abl	जरसः or जरायाः	जराभ्याम्	जराभ्यः
Gen.	जरसः or जरायाः	जरसीः or जरयोः	जरसाम्-जराणाम्
Loc.	जरसि or जरायाम्	जरसीः or जरयोः	जरासु
Voc.	हे जरे	हे जरसौं or हे जरे	हे जरसः or हे जरा:

100. Feminine bases ending in इ

इकारान्त सौलिङ्गः

Singular.

Dual.

Plural.

Nom	मति;	मती	मतयः
Acc.	मतिम्	मती	मतीः
Inst.	मत्या	मतिभ्याम्	मतिभिः
Dat.	मत्यै or मतयै	मतिभ्याम्	मतिभ्यः
Abl.	मत्याः or मतेः	मतिभ्याम्	मतिभ्यः

	Singular.	Dual.	Plural.
Gen.	मत्याः or मतीः	मत्योः	मतीनाम्
Loc.	मत्यान् or मती	मत्यीः	मतिषु
Voc.	हे मती	हे मती	हे मतयः

All feminine bases in ा are declined like मति.

101. Feminine bases ending in ई

रंकारान्त श्रीनिधि

There is a distinction between feminine bases in ई of more than one syllable and bases of one syllable only.

a. Bases of more than one syllable—नदी

	Singular.	Dual.	Plural.
Nom.	नदी	नदी	नदयः
Acc.	नदीम्	नदी	नदीः
Inst.	नदा	नदीभ्याम्	नदीभिः
Dat.	नदे	नदीभ्याम्	नदीभ्यः
Abl.	नदाः	नदीभ्याम्	नदीभ्यः
Gen.	नद्याः	नदीः	नदीनाम्
Loc.	नद्यान्	नदीः	नदीषु
Voc.	हे नदि	हे नदी	हे नदयः

The Nom. Sing. of कल्पो is कल्पीः

102. Bases of one syllable—पी

	Singular.	Dual.	Plural.
Nom.	पीः	पिदो	पिहः

	Singular.	Dual.	Plural.
Acc.	धियम्	धियो	धियः
Inst.	धिया	धीभ्याम्	धीभिः
Dat.	धियं or धियै	धीभ्याम्	धीभ्यः
Abl.	धियः or धियाः	धीभ्याम्	धीभ्यः
Gen.	धियः or धियाः	धियोः	धियाम् or धीनाम्
Loc.	धियाम् or धियि	धियोः	धीपु
Voc.	हि धोः	हि धियौ	हि धियः

103. स्त्री, although monosyllabic, is declined as follows :—

	Singular.	Dual.	Plural.
Nom.	स्त्री	स्त्रियौ	स्त्रियः
Acc.	स्त्रियम् or स्त्रीम्	स्त्रियौ	स्त्रियः or स्त्रीः
Inst.	स्त्रिया	स्त्रीभ्याम्	स्त्रीभिः
Dat.	स्त्रियं	स्त्रीभ्याम्	स्त्रीभ्यः
Abl.	स्त्रियाः	स्त्रीभ्याम्	स्त्रीभ्यः
Gen.	स्त्रियाः	स्त्रियोः	स्त्रीणाम्
Loc.	स्त्रियाम्	स्त्रियोः	स्त्रीपु
Voc.	हि स्त्री	हि स्त्रियौ	हि स्त्रियः

104 Feminine bases ending in व

उकारान्त स्त्रोन्तिष्ठ

	Singular.	Dual.	Plural.
Nom.	धेनुः	धेनू	धेनवः
Acc.	धेनुम्	धेनू	धेनूः

	Singular.	Dual.	Plural.
Inst.	धेन्वा	धेनुभ्याम्	धेनुभिः
Dat.	धेन्वै or धेनवे	धेनुभ्याम्	धेनुभ्यः
Abl.	धेन्वाः or धेनोः	धेनुभ्याम्	धेनुभ्यः
Gen.	धेन्वाः or धेनोः	धेन्वोः	धेनूनाम्
Loc.	धेन्वाम् or धेनी	धेन्वोः	धेनुपु
Voc.	हे धेनो	हे धेन्	हे धेनवः

All feminine nouns in त्व are declined like धेनु.

105. Feminine bases ending in अ

दक्षारात्त स्त्रीलिङ्ग

There is a distinction between feminine bases in अ of more than one syllable, and bases of one syllable only.

(a) Bases of more than one syllable.

	Singular.	Dual.	Plural.
Nom.	वधूः	वधौ	वधः
Acc.	वधूम्	वधौ	वधूः
Inst.	वधा	वधूभ्याम्	वधूभिः
Dat.	वधे	वधूभ्याम्	वधूभ्यः
Abl.	वधाः	वधूभ्याम्	वधूभ्यः
Gen.	वधाः	वधौः	वधूनाम्
Loc.	वधाम्	वधौः	वधूपु
Voc.	हे वधु	हे वधौ	हे वधः

All feminine nouns in अ are declined like वधू.

106. (b) Bases of one syllable.

	Singular.	Dual.	Plural.
Nom.	भूः	भूवौ	भूवः
Acc.	भूवम्	भूवौ	भूवः
Inst.	भूवा	भूभ्यान्	भूभिः
Dat.	भूवे or भूवै	भूभ्याम्	भूभ्यः
Abl.	भूवः or भूवाः	भूभ्याम्	भूभ्यः
Gen.	भूवः or भूवाः	भूवोः	भूवाम् or भूनाम्
Loc.	भूवि or भूवाम्	भूवोः	भूप्
Voc.	हे भूः	हे भूवौ	हे भूवः

107. Feminine bases ending in क्त

शीकारान्त शौलिङ्गः

The feminine nouns belonging to this class, माल, दुहित् etc.—are declined like पिट्ठ in all cases except the Acc. Plu where they form मातृः, दुहितृः etc. स्त्र॑ forms Nom. Dual and Plural and Acc. Sing. and Dual like Masc. दाव—स्त्रसार॑, स्त्रसार॒, स्त्रसारम्, स्त्रसारै.

In all other cases it follows माल.

The masculine nouns of the धाव class form feminine in ई—धाकी—which are declined like नदी .

108. Feminine bases ending in शी

शीकारान्त शौलिङ्गः

गो as feminine is declined like Masculine गो . द्यो is declined like गो .

109. Feminine bases ending in नी
शोकारात् शोनिष्ठ

There is only one noun of this class—नी, which is declined as follows :—

	Singular.	Dual.	Plural.
Nom.	नीः	नावी	नावः
Acc.	नावम्	नावी	नावः
Inst.	नाया	नीभ्याम्	नीभिः
Dat.	नावि	नीभ्याम्	नीभ्यः
Abl.	नावः	नीभ्याम्	नीभ्यः
Gen.	नावः	नावोः	नावाम्
Loc.	नावि	नावीः	नीपु
Voc.	हे नीः	हे नावी	हे नावः

110. Neuter bases ending in ए
पक्षारात् नप्यमनिष्ठ

Bases of this class are declined like Masc. bases in ए in all cases, excepting the Nom. and Acc., in the three numbers; which exhibit the following forms (from सन)—

	Singular.	Dual.	Plural.
Nom.	सनम्	सनै	सनानि
Acc.	सनम्	सनै	सनानि

111. Neuter bases ending in इ

इकारान्त नपुंसकलिङ्ग

	Singular.	Dual.	Plural.
Nom.	वारि	वारिणी	वारीणि
Acc.	वारि	वारिणी	वारीणि
Inst.	वारिष्ठा	वारिष्ठाम्	वारिभिः
Dat.	वारिष्ठे	वारिष्ठाम्	वारिभ्यः
Abl.	वारिष्ठः	वारिष्ठाम्	वारिभ्यः
Gen.	वारिष्ठः	वारिणीः	वारीणाम्
Loc.	वारिष्ठि	वारिणीः	वारिष्ठु
Voc.	हे वारि or ह वारि	हे वारिणी	हे वारीणि

112. Neuter adjectives in इ may follow the declension of masculine bases in इ (इरि) in the following cases—Dat. Abl. Gen. Loc. Singular ; and Gen. and Loc. Dual.

Thus the neuter adj. शुचि forms in Dat. Sing. either शुचिन् or शुचये, in Abl. and Gen. Sing either शुचिनः or शुचैः etc.

The nouns अस्मि, अच्चि, दधि and मक्ष्यि are declined as follows :—

113. Irregular neuter ending in इ

	Singular.	Dual.	Plural
Nom.	अस्मि	अस्मिनो	अस्मोनि
Acc.	अस्मि	अस्मिनी	अस्मोनी

Inst.	पर्याः	पर्याभास्	पर्यभिः
Dat.	पर्ये	पर्याभास्	पर्याभः
Abl.	पर्यः	पर्याभास्	पर्याभः
Gen.	पर्यः	पर्योः	पर्याम्
Loc.	पर्यु or पर्यनि	पर्योः	पर्यु
Voc.	ऐ पर्य or हे पर्य ते पर्यनो	ऐ पर्योनि	हे पर्योनि

114. Neuter bases ending in ३

उक्तागता नपुमक्तनदा

	Singular.	Dual	Plural
Nom.	जान	जानने	जाननि
Acc.	जान	जाननी	जाननि
Inst.	जानना	जानभास्	जानभिः
Dat.	जानने	जानभास्	जानभः
Abl.	जाननः	जानभास्	जानभः
Gen.	जाननः	जाननो	जाननाम्
Loc.	जाननि	जाननी	जानन्
Voc.	ऐ जानना हे जाननो	ऐ जाननो	हे जाननि

Consonant Declension.

Bases ending in Consonants.

(वाङ्माल)

115. Bases ending in Consonants take the case terminations given in Rule 89 without any changes. There is no difference between the declension of Masculine and Feminine consonantal bases; and Neuter bases are declined on the whole in the same way, they however take the termination **७**, instead of **ा७** in Nom. Acc. and Voc. Dual; and the termination **्७**, instead of **ा७्**, in Nom. Acc. and Voc. Plural, and a nasal letter is inserted, in the latter cases, before the final consonant of the base, (not however when that final letter is itself a nasal or a semi-vowel).

There is an important distinction between such consonantal bases as remain the same before all case terminations, and such as assume different forms before different terminations. The former may be called *Unchangeable Bases*, the latter *Changeable Bases*.

g. Before the terminations beginning with भ्, final consonants of the क-वर्गं and च-वर्गं, the ट-वर्गं, the त-वर्गं and the प-वर्गं become ग्, ङ्, छ् and ध् respectively. Before terminations beginning with भ् or म्, स् and र् at the end of a word become Visarga, which thereupon is treated according to the Rules of Sandhi. Rules 65, 67, 72

117. The following paradigm exhibits the declension of consonantal bases in its simplest form, there being no changes whatever due to Sandhi (with the exception of an optional form in Loo. Plu.).

सुगण् ('counting well').

Masc and Fem.

	Singular	Dual	Plural.
Nom.	सुगण्	सुगणी	सुगणः
Acc.	सुगणम्	सुगणी	सुगणः
Inst.	सुगणा	सुगण्याम्	सुगणिभ
Dat.	सुगणे	सुगण्याम्	सुगणय.
Abl.	सुगणः	सुगण्याम्	सुगण्यः
Gen.	सुगणः	सुगणी	सुगणाम्
Loo.	सुगणि	सुगणी	सुगणस् or सुगणट्सु
Voc.	हि सुगण्	हि सुगणी	हि सुगण

The Neuter is like the Masc. and Fem. but has सुगन्धे in Nom. Acc. and Voc. Dual and सुगन्धि in Nom. Acc. and Voc. Plural.

118. The following paradigm illustrates the Sandhi changes which generally occur in the declension of consonantal bases.

सुहृद्.

Masc and Fem.

	Singular.	Dual	Plural.
Nom.	सुहृत्	सुहृदौ	सुहृदः
Acc.	सुहृटम्	सुहृदौ	सुहृदः
Inst.	सुहृदा	सुहृदभ्याम्	सुहृदिः
Dat.	सुहृटे	सुहृदभ्याम्	सुहृदभ्यः
Abl.	सुहृदः	सुहृदभ्याम्	सुहृदभ्यः
Gen.	सुहृदः	सुहृदोः	सुहृदाम्
Loc.	सुहृदि	सुहृदोः	सुहृल्लु
Voc.	हे सुहृत्	हे सुहृदौ	हे सुहृदः

Neuter Nom. Acc. and Voc. Dual सुहृदोः;

Nom. Acc and Voc. Plural सुहृन्ति

119. Further examples illustrating the Sandhi changes in the declension of consonantal bases—

	Nom. Sing.	Nom. Plu	Inst.	Plu.	Loc. Plu
M.F.	चित्रलिख्	चित्रलिक्	चित्रलिखः	चित्रलिमि;	चित्रलितु
F.	वाच्	वाक्	वाचः	वामि;	वातु
F.	स्वज्	सक्	स्वजः	समि;	समृ
M.	सम्बाज्	सम्बाद्	सम्बाजः	सम्बाद्भि;	सम्बाद्सु
M.F.	अग्निमय्	अग्निमत्	अग्निमयः	अग्निमद्भि;	अग्निमस्यु
F.	ककुभ्	ककुप्	ककुभः	ककुमि;	ककुम्यु
F.	दार्	दा:	दाट	दार्मि;	दार्यु
F.	दिग्	दिक्	दिशः	दिमि;	दित्तु
M.F.	विट्	विट्	विषः	विड्भि;	विट्सु
M.F.	दुह्	धुक्	दुहः	धुमि;	धुत्तु
M.F.	मधुलिह्	मधुलिद्	मधुलिहः	मधुलिमि;	मधुलिद्सु
F.	उपानह्	उपानत्	उपानहः	उपानद्भि;	उपानकु

120. Further examples illustrating the insertion of a vowel in Nom., Acc., and Voc., Plu., Neuter of bases of this class (Rule 115)—

इवित्—हरिति

मटग्—मटेगि

With reference to दुः Nom., धुक् etc. note the following rule—

प् ए अ and ए इ at the end of radical syllables, become ए द् ए
and ए (and eventually ए अ ए and ए) either if they are the last
letters of a pada or if they are followed by व or भ or श. In this
case the initial letter of the syllable, if either ए द् or ए becomes ए
and ए (the separation which the last letter loses being transferred
as it were to the next).

Thus—

सुर् (kneeling). Nom. Sing. of दुः; Inst. Plu. धुसि, Loc. Plu. धुस्यु

121. In the case of bases in गर् and उर्, the ग and उ are lengthened in Nom. Sing and before terminations beginning with consonants.

Nom. Sing. Nom. Plu. Inst. Plu. Loc. Plu

F. गिर् गौः गिरः गोर्मिः गौर्यु

F. पूर् पूः पूरः पूर्मिः पूर्यु

122. Bases in म् are mostly neuters terminating in अम् or इम् or उम्. These show the peculiarity of lengthening the final vowel in Nom. Acc. and Voc. Plural (before the nasal letter inserted according to Rule 115).

a. Thus मनांमि Nom. Acc. and Voc. Plu. of मनम्; ज्ञवीष्यि of ज्ञविम्; आयुष्यि of आयुम्.

Neut. मनम्.

Sing.	Dual	Plural
Nom. मनः	मनमौ	मनांमि
Acc. मनः	मनमौ	मनांमि
Inst. मनमा		मनोभिः
Dat. मनमे	मनोभ्याम्	मनोभ्यः
Abl. मनसः		मनोभ्यः
Gen. मनमः		मनभाम्
Loc. मनमि	मनमोः	मनःम्
Voc. हे मनः	हे मनमो	हे मनांमि

b. आग्निस् lengthens the ए in Nom. Sing. and before consonantal terminations—

Nom. Sing.	Nom. Plu.	Inst. Plu.	Loc. Plu.
Fem. आग्नीः	आग्निः	आग्नीर्भिः	आग्नेयुः

123. Masculine and Feminine bases in अस् lengthen the ए in Nom. Sing.—

Thus चन्द्रमाः from चन्द्रमस्; सुमनाः (Masc. and Fem.) from सुमनस्. The Neuter is सुमनः.

124. Bases ending in the suffixes इन्, मिन् and विन् show the following peculiarities—

a. The final न् is dropped, and the ए is lengthened in Nom. Sing. Masc. Thus धनी from धनिन्.

b. The final न् is dropped in Nom. Acc. and (optionally) Voc. Sing. Neuter—धनि (or धनिन् in Vocative).

c. The ए is lengthened in Nom. Acc. and Voc. Plu. Neuter—धनीनि

d. The न् is dropped before consonantal terminations—धनीभिः, धनिषुः.

e. The Feminines of bases of this kind are formed by the addition of the feminine suffix ई; धनीनो (declined like नदी).

B. Changeable Bases.

125. Here there is a distinction between bases that have two different forms, and bases that have three different forms.

a Bases having two forms.

126. These bases exhibit one form in Nom Acc. and Voc. Sing., Nom. Acc. and Voc. Dual, and Nom. and Voc. Plural, Masculine and Feminine; and in Nom. Acc. and Voc. Plu. Neuter. They exhibit a different form in all the other cases. The former form (generally called the *strong base*) is distinguished from the latter (generally called the *weak base*) by the lengthening of the penultimate vowel or by the insertion of a nasal before the final consonant.

Bases with two forms are classified as follows—

(a) Participle bases in अत्, e.g. अदत् (eating). Here the strong base is अदन्, the weak base अदत्.

अदत्, Masculine and Neuter.

	Singular.	Dual.	Plural.
Nom.	अदन्	अदन्तौ	अदन्तः
	(Neu अदत्)	(Neu अदती)	(Neu अदन्ति)
Acc.	अदन्तम् (अदत्)	अदन्तौ	अदतः
		(अदती)	(अदन्ति)

Inst.	अदता	अदङ्गाम्	अदङ्गः
Dat.	अदते	अदङ्गाम्	अदङ्गः
Abl.	अदतः	अदङ्गाम्	अदङ्गः
Gen.	अदतः	अदतोः	अदताम्
Loc.	अदति	अदतोः	अदत्तु
Voc.	अदन् (अदत्)	अदत्ती (अदतो)	अदत्तः (अदत्तिः)

127. In Participles derived from roots of the first, fourth and tenth classes, as also from causal, desiderative and nominal verbs, a न् is inserted before the final त् of the base, in Nomin. Acc. and Voc. Dual Neuter. Hence, in these three cases, बोधन्ती (from बुध्, first class), चीरयन्ती (from चुर्, tenth class); बोधयन्ती (causal form of बुध्).

128. न् is optionally inserted in Participle bases of roots of the 6th class, and of roots in आ of the 2nd class; as also in future Participles in अथत्. Hence तुदती or तुदन्ती (from तुद् 6th class); दास्यती or दास्यन्ती (future Participle).

129. No न् is inserted in the Participle bases of roots belonging to the remaining classes of verb. Hence अदती (from अद् 2nd class); ददती (from दा 3rd class).

130. The feminine form of bases of this class is formed by the addition of ई, a न् being inserted according to the same rules as govern the insertion of न् in certain cases of the Neuter. Hence वीधन्ती (fem. of वीधत्), अदती (fem. of अदत्); दाम्यती or दाम्यन्ती (fem. of दाम्यत्). These bases are declined like नदी.

131. Participle bases in अत् derived from roots of the third class (and also जापत्, जचत्, दरिद्रत्, चकामत् and गामत्) have no strong base, but are declined exactly like unchangeable bases in त्. Hence ददत् (Participle of दा, 3rd class) forms ददत् (Nom. Sing.), ददतम् (Acc. Sing.) etc.

b. मृहत् (adj.) is declined like अदत् (see above 129); hence Nom. Sing. Masc. मृहन्, Acc. मृहन्तम्; Nom. Dual. Neu. मृहतो. Feminine base मृहती.

c. महत् (adj.) is declined as follows, in Masc and Neuter.

Singular.	Dual.	Plural.
Nom. महान्	महान्ती	महान्तः
(Neu. महत्)	(Neu. महतो)	(Neu. महान्तिः)
Acc. महान्तम्	महान्ती	महतः
(Neu. महत्)	(Neu. महती)	(Neu. महान्तिः)

Inst.	महता	महदभ्याम्	महद्दिः
Dat.	महते	etc.	etc.

Fem. base—महती.

132. d. Bases ending in मत् and वत्

These bases are declined like the participle bases in अत्, with the one difference that the vowel is lengthened in Nom. Sing. Masc.

धीमत् ; विद्यावत्

Masculine.

	Sing.	Dual.	Plu.
Nom.	धीमन्	धीमन्ती	धीमन्तः
	विद्यायन्	विद्यावन्ती	विद्यायन्तः
Acc.	धीमन्तम्	धीमन्ती	धीमन्तः
	विद्यायन्तम्	विद्यावन्ती	विद्यावन्तः
Inst.	धीमता	धीमदभ्याम्	धीमद्दिः
	विद्यावता	विद्यावदभ्याम्	विद्यावद्दिः
	etc.	etc.	etc.

Neuter.

	Singular.	Dual.	Plural
Nom.	धीमत्	धीमती	धीमन्ति
	विद्यावत्	विद्यावती	विद्यावन्ति

Fem bases—धीमती ; विद्यावती.

133. भवत् as participle ('being') is declined like अत्; but when used as a pronoun ('your

Honour') it forms Nom. Masc. Sing. भवान् (like विद्यावान्). The Feminine of भवत्, 'your Honour' is भवती; of भवत् 'being' भवत्ती.

134. e. कियत् 'how much' and इयत् 'so much' are declined like विद्यावत्.

Masculine.

	Singular.	Dual.	Plural.
Nom.	कियान्	कियत्ती	कियतः
Acc.	कियत्तम्	कियत्ती	कियतः

135. f. Comparative Bases in गरीय-

These bases are comparative form of adjectives.

गरीयम् (comparative of गुण).

Masculine.

	Singular.	Dual.	Plural.
Nom.	गरीयान्	गरीयांमौ	गरीयांमः
Acc.	गरीयांस्मै	गरीयांमौ	गरीयमः
Inst.	गरीयमा	गरीयोभ्याम्	गरीयोभिः
Dat.	गरीयसे	गरीयोभ्याम्	गरीयोभ्यः
Abl.	गरीयसः	गरीयोभ्याम्	गरीयोभ्यः
Gen.	गरीयसः	गरीयमौः	गरीयमाम्
Loc.	गरीयसि	गरीयमौः	गरीयःसु
Voc.	हे गरीयन्	हे गरीयांसौ	हे गरीयांसः

The Neuter is like the Masculine, with the exception of the Nominatives Vocatives and Accusatives—

Singular.	Dual.	Plural.
गरीयः	गरीयसी	गरीयांसि.

The Feminine is गरीयसी ; it is declined like नदौ.

136. *g.* Bases in मन् and वन् immediately preceded by a consonant.

To this class belong आत्मन् (m.), यज्ञन् (m.), ब्रह्मन् (n.), पर्वन् (n.)

137. The strong base is marked by the lengthening of the penultimate vowel; the weak base drops the न् before consonantal terminations

आत्मन्

	Singular.	Dual.	Plural.
Nom.	आत्मा	आत्मानी	आत्मानः
Acc.	आत्मानम्	आत्मानौ	आत्मनः
Inst.	आत्मना	आत्मभ्याम्	आत्मभिः
Dat.	आत्मने	आत्मभ्याम्	आत्मभ्यः
Abl.	आत्मनः	आत्मभ्याम्	आत्मभ्यः
Gen.	आत्मनः	आत्मनीः	आत्मनाम्
Loc.	आत्मनि	आत्मनौः	आत्मसु
Voc.	हि आत्मन्	हि आत्मानी	हि आत्मानः

138. The Nom. Acc. and Voc. Singular, Dual and Plural of व्रद्धन् are as follows—व्रद्धः; व्रद्धानी, व्रद्धाणि.

b. Bases having three forms.

139. In this class each base appears in three different forms which may be called the *strong*, the *middle* and the *weak* base. The strong base appears in the same cases in which it appears in bases with two forms (see above 126); the middle base before terminations beginning with a consonant; the weak base in the remaining cases. In Neuter bases of this class Nom. Acc. and Voc. Singular have the middle base, Nom. Acc. and Voc. Dual the weak base.

140. a. Bases in मन् and धन् preceded by a vowel, and bases in अन्, such as भीमन् (f.), राजन् (m.), तत्त्वन् (m.), नामन् (n.).

The strong base lengthens the vowel; the middle base drops the न्; the weak base drops the penultimate अ. The न् is also dropped in Nom. Singular.

Singular.	राजन्	Dual.	Plural.
Nom. राजा	राजानो	राजानः	
Acc. राजानम्	राजानो	राजः	
Inst. राजा	राजभ्याम्	राजभिः	

Dat.	राज्ञे	राजभ्याम्	राजभ्यः
Abl.	राज्ञः	राजभ्याम्	राजभ्यः
Gen.	राज्ञः	राज्ञोः	राज्ञाम्
Loc.	राज्ञि (or राजनि)	राज्ञोः	राजसु
Voc.	हे राजन्	हे राजानी	हे राजानः

Feminine base—राज्ञी, declined like नदी.

नामन् forms नाम in Nom. and Acc. Singular, नाम or नामन् in Voc. Sing. ; नामनी or नामी in Nom. Acc. and Voc. Dual ; नामानि in Nom. Acc. and Voc. Plural.

141. b. A few bases in अन्, such as पूर्यन् and अर्थमन्, and bases ending in इन्, exhibit the strong base in Nom. Sing. Masc. only ; while the middle base appears in the other strong cases. In the weak cases of इन् (where the अ is dropped) इ changes to ए (and the न् does not change to ण ; compare Rule 78).

षट्कहन्

	Singular.	Plural.
Nom.	षट्कहा	षट्कहाः
Acc.	षट्कहणम्	षट्कहाः
Inst.	षट्कहाम्	षट्कहाभिः
Dat.	षट्कहेष्वे	षट्कहभ्यः
Abl.	षट्कहेष्वः	षट्कहभ्यः

Gen.	हृतम्	हृतम्नाम्
Loc.	हृतम्नि or हृतहणि	हृतहसु
Voc.	हे हृतहन्	हे हृतहणः

142. c. खन् (m) is declined like राजन्, but takes for its weak base गुन्. Hence—

	Singular.	Dual.	Plural.
Nom.	खा	खानौ	खानः
Acc.	खानम्	खानौ	गुनः
Inst.	गुना	खभ्याम्	खभिः
	etc.	etc.	etc.
Voc.	हे खन्		

143. d. युवन् (m) has for its weak base यून्.

	Singular.	Dual.	Plural.
Nom.	युवा	युवानौ	युवानः
Acc.	युवानम्	युवानौ	यूनः
Inst.	यूना	युवभ्याम्	युवभिः
	etc.	etc.	etc.
Voc.	हे युवन्		

144. e. मधवन् (m) has for its weak base मधोन्.

	Singular.	Plural.
Nom.	मधवा	मधवानः
Acc.	मधवानम्	मधोनः
Inst.	मधोना	मधवभिः

145. *f.* अहन् (u.) takes अहः as its middle base, and also in Nom. Acc. and Voc. Sing.

	Singular	Dual	Plural
Nom.	अहः	अङ्गी or अहनी	अहानि
Acc.	अहः	अङ्गी or अहनी	अहानि
Inst.	अङ्गा		अङ्गोभिः
↑ Dat.	अङ्गे	अहोभ्याम्	अहोभ्यः
Abl.	अङ्गः		अहोभ्यः
Gen.	अङ्गः		अङ्गाम्
Loc.	अङ्गि or अहनि	अङ्गोः	अङ्गः सु
Voc.	हि अहः	हि अङ्गी or हि अहनी	हि अहानि

146. *g.* पन्थन् (iii) has the strong base पन्थान्, the middle base पथि, the weak base पथ्. The Nom. Sing. takes स्, irregularly—

	Singular	Dual.	Plural.
Nom.	पन्थाः	पन्थानी	पन्थानः
Acc.	पन्थानम्	पन्थानौ	पथः
Inst.	पथा	पथिभ्याम्	पथिभिः
Dat.	पथे	पथिभ्याम्	पथिभ्यः
Abl.	पथः	पथिभ्याम्	पथिभ्यः
Gen.	पथः	पथोः	पथिभ्यः
Loc.	पथि	पथोः	पथाम्
Voc.	हि पन्थाः	हि पन्थानी	पथिपु

147. *h.* Perfect Participle bases in विद्.

The strong base terminates in वांम् (which becomes वान् in Nom. Sing. Masc.) ; the middle base, in वट् ; the weak base in उप (for उम्) .

विद्म् (knowing)

Masculine.

	Singular	Dual	Plural
Nom.	विदान्	विदांसौ	विदांसः
Acc.	विदांसम्	विदांसौ	विदुपः
Inst.	विदुपा		विद्विः
Dat.	विदुपे	विदद्वयाम्	विदद्वयः
Abl.	विदुपः		विदद्वयः
Gen.	विदुपः		विदुपाम्
Loc.	विदुपि	विदुपोः	विदुपुः
Voc.	हे विदन्	हे विदांसौ	हे विदांसः

Neuter.

	Singular	Dual	Plural
Nom. Acc. Voc.	विद्त्	विदुपो	विदांपि

The feminine base is formed by adding ई to the weak base—विदुपो .

Where, in the formation of this participle, ई is inserted between the root and उप—as in

जग्मिवस् from गम्, चक्रिवस् from छ—the इ is dropped before उप्. Hence Inst. Sing. जग्मुषा, चक्रुषा; Fem. base जग्मुषी, चक्रुषी.

148. i. Bases in अच् (derived from the root अच् or अच् to move).

The strong base ends in अच्, the middle base in अच्. If the अच् is preceded by य् or य्, the weak base substitutes ईच् and ऊच् for यच् and वच्. If अच् is preceded by another letter, the weak base is ईच्; but प्राच् and अवाच् remain unchanged in the weak base, and for तिर्यच् there is substituted तिरय्.

प्रत्यच्; अन्वच्; उदच्; प्राच्; तिर्यच्.

Singular Masculine.

Nom.	प्रत्यड्	अन्वड्	उदड्	प्राड्	तिर्यड्
Acc.	प्रत्यञ्चम्	अन्वञ्चम्	उदञ्चम्	प्राञ्चम्	तिर्यञ्चम्
Inst.	प्रतीचा	अनूचा	उदीचा	प्राचा	तिरया
etc.	etc.				

Plural Masculine.

Nom.	प्रत्यञ्चः	अन्वञ्चः	उदञ्चः	प्राञ्चः	तिर्यञ्चः
Acc.	प्रतीचः	अनूचः	उदीचः	प्राचः	तिरयः
Inst.	प्रत्यग्निः	अन्वग्निः	उदग्निः	प्राग्निः	तिर्यग्निः
Gen.	प्रतीचाम्	अनूचाम्	उदीचाम्	प्राचाम्	तिरयाम्
Loc.	प्रत्यञ्च	अन्वञ्च	उदञ्च	प्राञ्च	तिर्यञ्च

Neuter.

Singular.	Dual.	Plural.
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Nom. Acc. Voc.	प्रत्यक् [ृ]	प्रतीची	प्रत्यचि
Feminine forms—	प्रतीची	प्रतूची	उटीची, प्राची, तिरयी.

Irregular declension:

149. अप्, water, is used in the Plural only and forms Nom. आपः, Acc., अपः Inst. अप्तिः Dat. and Abl. अप्तम्यः, Gen. अपाम्, Loc. अप्तुः Voc. आपः.

पुम्प् is declined as follows—

Singular.	Dual.	Plural.
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Nom.	पुम्प्	पुम्पासी	पुमामः
Acc.	पुमासम्	पुमासो	पुमः
Inst.	पुमा	पुम्भाम्	पुभिः
Dat.	पुमे	पुम्भाम्	पुम्भः
Abl.	पुमः	पुम्भाम्	पुम्भः
Gen.	पुमः	पुमोः	पुमाम्
Loc.	पुमि	पुमोः	पुम्
Voc.	हे पुमन्	हे पुमासो	हे पुमामः

ADJECTIVES.

विशेषण

Degrees of Comparison.

150. The Comparative and Superlative of adjectives are formed, either—

By adding the suffixes—तर and—तम to the weak or middle base of the adjective—

पुरुष	...	पुरुषतर	...	पुरुषतम
शुचि	...	शुचितर	...	शुचितम
बलिन्	...	बलितर	...	बलितम
महत्	...	महत्तर	...	महत्तम
विद्वत्	...	विद्वत्तर	...	विद्वत्तम

Or—

By adding the suffixes ईयस् and इष्ट. Before these suffixes the final vowels of adjective bases are dropped—

पाप	...	पापौयम्	...	पापिष्ठ
स्थादु	...	स्थादीयस्	...	स्थादिष्ठ

151. Adjectives formed with suffixes such as व, मत्, वत्, विन् etc drop the entire suffix before ईयस् and इष्ठ—

बलवत्	...	बलोयम्	...	बलिष्ठ
मतिमत्	...	मतोयम्	..	मतिष्ठ

152. There are a number of frequently used comparatives and superlatives of this class which exhibit more or less irregular changes of the base. The following list comprises the more important ones—

उह	...	वरीयम्	...	वरिठ
चिम	...	चेपोयम्	...	चेपिठ
गुरु	...	गरीयम्	...	गरिठ
दोष्वं	...	दाष्वोयम्	...	दाष्विठ
पूरु	...	प्रयोयम्	...	प्रयिठ
मिय	...	प्रेयम्	...	प्रेठ
बहु	...	भूयम्	...	भूयिठ
नदु	...	नदीयम्	...	नदिठ
युवन्	...	यवीयम्, कन्तीपत्र	यविठ, कन्तिठ	
छह	...	यर्दियम्, नुग्गम्	यर्दिठ, नुग्गिठ	
स्थिर	...	स्थेयम्	...	स्थेरिठ

Note also the following comparatives and superlatives which have no corresponding base in the positive.

कन्तिठ-	{ शेयम्	...	शेत
	स्थायम्	...	स्थेत
कन्तित-	नेदोयम्	...	नेदित
कन्ति, कन्तकनीयम्	...	कनिठ	
Regarding the declension of the comparatives in शेयम् see Rule 135.			

NUMERALS

संख्यावाचक शब्द ।

153. CARDINALS.

	Masc.	Fem.	Neu.
1.	१ एकः	एका	एकम् (Base एक)
2.	२ द्वौ	द्वे	द्वि (Base द्वि)
3.	३ त्रयः	तिसः	त्रीणि (Base त्रि)
4.	४ चत्वारः	चतुर्सः	चत्वारि (Base चतुर्)
5.	५ पञ्च	...	... (Base पञ्चन्)
6.	६ षट्	...	... (Base षट्)
7.	७ सप्त	...	... (Base सप्तन्)
8.	८ अष्टौ—अट्	...	... (Base अष्टन्)
9.	९ नव	...	... (Base नवन्)
10.	१० दश	...	... (Base दशन्)
11.	११ एकादश	...	... (Base एक + दशन्)
12.	१२ द्वादश		18 १८ अष्टादश
13.	१३ त्र्योदश		19. १८ क्लन्नविंशतिः
14.	१४ चतुर्दश		(एकोनविंशतिः)
15.	१५ पञ्चदश		20. २० विंशतिः
16.	१६ पोडश		21. २१ एकविंशतिः
17.	१० सप्तदश		22. २२ द्वाविंशतिः

NUMERALS.

23.	२३ च्योविंशतिः	
24.	२४ चतुर्विंशतिः	
25.	२५ पञ्चविंशतिः	
26.	२६ षट्विंशतिः	
27.	२७ मासविंशतिः	
28.	२८ अष्टाविंशतिः	
29.	२९ नवविंशतिः कनविंशत् (एकोनविंशत्)	
30.	३० विंशत्	
31.	३१ एकत्रिंशत्	
32.	३२ द्वात्रिंशत्	
33.	३३ चयमिंशत्	
34.	३४ चतुमिंशत्	
35.	३५ पञ्चमिंशत्	
36.	३६ षट्मिंशत्	
37.	३७ मासमिंशत्	
38.	३८ अष्टामिंशत्	
39.	३९ नवमिंशत् अनवत्वारिंशत्. (एकोनमत्वारिंशत्).	
40.	४० चत्वारिंशत्	
41.	४१ एकचत्वारिंशत्	
42.	४२ द्वाचत्वारिंशत् (द्विचत्वारिंशत्)	

43.	४३ चयचत्वारिंशत् (त्रिचत्वारिंशत्)
44.	४४ चतुर्यत्वारिंशत्
45.	४५ पञ्चचत्वारिंशत्
46.	४६ षट्चत्वारिंशत्
47.	४७ मासचत्वारिंशत्
48.	४८ अष्टाचत्वारि- शत् (अष्टचत्वारिंशत्)
49.	४९ नवचत्वारिंशत् अनपञ्चाशत् (एकोनपञ्चाशत्)
50.	५० पञ्चाशत्
51.	५१ एकपञ्चाशत्
52.	५२ द्वापञ्चाशत् (द्विपञ्चाशत्)
53.	५३ चयःपञ्चाशत् (त्रिपञ्चाशत्)
54.	५४ चतुःपञ्चाशत्
55.	५५ पञ्चपञ्चाशत्
56.	५६ षट्पञ्चाशत्
57.	५७ मासपञ्चाशत्
58.	५८ अष्टापञ्चाशत् (अष्टपञ्चाशत्)
59.	५९ नवपञ्चाशत् अनपटिः (एकोनपटिः)

60.	६० पष्टिः	79.	७८ नवसप्ततिः जनाशीतिः (एकोनाशीतिः)
61.	६१ एकपष्टिः	80.	८० अशीतिः
62.	६२ द्वापष्टिः (द्विपष्टिः)	81.	८१ एकाशीतिः
63.	६३ चयःपष्टिः (चिपष्टिः)	82.	८२ द्वाशीतिः
64.	६४ चतुःपष्टिः	83.	८३ त्वंशीतिः
65.	६५ पञ्चपष्टिः	84.	८४ चतुरशीतिः
66.	६६ पटपष्टिः	85.	८५ पञ्चाशीतिः
67.	६७ सप्तपष्टिः	86.	८६ पठशीतिः
68.	६८ अष्टापष्टिः (अष्टपष्टिः)	87.	८७ सप्ताशीतिः
69.	६९ नवपष्टिः जनसप्ततिः (एकोनसप्ततिः)	88.	८८ अष्टाशीतिः
70.	७० सप्ततिः	89.	८९ नवाशीतिः जननवतिः (एकोननवतिः)
71.	७१ एकसप्ततिः	90.	९० नवतिः
72.	७२ द्वासप्ततिः (द्विसप्ततिः)	91.	९१ एकनवतिः
73.	७३ चयःसप्ततिः (चिसप्ततिः)	92.	९२ द्वानवतिः (द्विनवतिः)
74.	७४ चतुःसप्ततिः	93.	९३ त्रयोनवतिः (त्रिनवतिः)
75.	७५ पञ्चसप्ततिः	94.	९४ चतुर्नवतिः
76.	७६ पट्सप्ततिः	95.	९५ पञ्चनवतिः
77.	७७ सप्तसप्ततिः	96.	९६ पञ्चवतिः
78.	७८ अष्टासप्ततिः (अष्टसप्ततिः)	97.	९७ सप्तनवतिः
		98.	९८ अष्टानवतिः (अष्टनवतिः)

99.	८८ नवनवतिः ऊनशतम् (एकोनशतम्)	111.	१११ एकादशा- धिकं-शतम्
100.	१०० शतम् (एकशतम्)	120.	१२० विंशत्यधिकं शतम्
101.	१०१ एकाधिकं शतम् एकाधिक- शतम्	130.- १३० त्रिंशदधिकं शतम्	
102.	१०२ द्विकं शतम्	140.	१४० चत्वारिंश- दधिकं शतम्
103.	१०३ त्र्युधिकं शतम्	150.	१५० पञ्चाशदधिकं शतम्
104.	१०४ चतुरधिकं शतम्	160.	१६० पद्धधिकं शतम्
105.	१०५ पञ्चाधिकं शतम्	170.	१७० सप्तत्यधिकं शतम्
106.	१०६ पठधिकं शतम्	180.	१८० अशीत्यधिकं शतम्
107.	१०७ सप्ताधिकं शतम्	190.	१९० नवत्त्वधिकं गदम्
108.	१०८ अष्टाधिकं शतम्	200.	२०० द्विशतम्— द्वे शते
109.	१०९ नवाधिकं शतम्	300.	३०० त्रिशतम्— त्रीयि शतानि
110.	११० दशाधिकं शतम्	400.	४०० चतुर्शतम्— चत्वारि शतानि
		500.	५०० पञ्चशतम्— पञ्च शतानि

600.	६००	पट्टशतम्— पट् शतानि	1000.१०००	दग्ध शतानि
700.	७००	सप्तशतम्— सप्त शतानि	2000.२०००	दे सहस्रे
800.	८००	अष्टशतम्— अष्ट शतानि	3000.३०००	त्रीणि सहस्राणि
900.	९००	नवशतम्— नव शतानि	10,000.१००००	अयुतम्
			100,000 १०००००	लक्षम्
			10000000 १०००००००	कोटि

Declension of Cardinals.

154. एक as meaning 'one' necessarily is singular; but it also forms a plural which has the sense of 'some'. It is declined throughout like सर्वे. (Rule 169).

Singular.

	Masc.	Fem.	Neut.
Nom.	एकः	एका	एकम्
Acc	एकम्	एकाम्	एकम्
Inst.	एकेन	एकया	एकेन
Dat.	एकस्मै	एकस्ये	एकस्मै
Abl.	एकस्मात्	एकस्याः	एकस्मात्
Gen.	एकस्य	एकस्याः	एकस्य
Loc	एकस्मिन्	एकस्याम्	एकस्मिन्
Voc.	हि एक	हि एके	हि एक

Plural.

	Masc.	Fem.	Neut.
Nom.	एके	एकाः	एकानि
Acc.	एकान्	एकाः	एकानि
Inst.	एकैः	एकाभिः	एकैः
Dat.	एकेभ्यः	एकाभ्यः	एकेभ्यः
Abl.	एकेभ्यः	एकाभ्यः	एकेभ्यः
Gen.	एकेपाम्	एकापाम्	एकेपु
Loc.	एकेपु	एकासु	एकेपाम्
Voc.	हि एके	हि एकाः	हि एकानि

155. **हि** necessarily is dual and is declined as follows—

	Masc.	Fem.	Neut.
Nom.	हौ	हौ	हौ
Acc.	हौ	हौ	हौ
Inst.Dat.Abl.	हाभ्याम्	हाभ्याम्	हाभ्याम्
Gen. Loc.	हयोः	हयोः	हयोः
Voc.	हि हौ	हि हौ	हि हौ

156. **वि**

	Masc.	Fem.	Neut.
Nom.	वयः	तिवः	व्रीणि
Acc.	वौन्	तिवः	व्रीणि
Inst.	विभिः	तिष्ठभिः	विभिः
Dat.	त्रिभ्यः	तिष्ठभ्यः	विभ्यः

Abl.	विभ्यः	तिस्रभ्यः	विभ्यः
Gen.	व्याणाम्	तिस्रणाम्	व्याणाम्
Loc.	विषु	तिस्रषु	विषु
Voc.	हे व्यः	हे तिसः	हे चोणः

157. चतुर्

	Masc.	Fem.	Neut.
Nom.	चत्वारः	चतस्रः	चत्वारि
Acc.	चतुरः	चतस्रः	चत्वारि
Inst.	चतुर्भिः	चतस्रभिः	चतुर्भिः
Dat.	चतुर्भ्यः	चतस्रभ्यः	चतुर्भ्यः
Abl.	चतुर्भ्यः	चतस्रभ्यः	चतुर्भ्यः
Gen.	चतुर्णाम्	चतस्रणाम्	चतुर्णाम्
Loc.	चतुर्षु	चतस्रषु	चतुर्षु
Voc.	हे चत्वारः	हे चतस्रः	हे चत्वारि

158—60. पचन्

Nom.	पच	पद	अष्टन्
Acc.	पच	पट्	अष्टौ or अष्ट
Inst.	पचभिः	पडभिः	अष्टभिः or अष्टाभिः
Dat.	पचभ्यः	पडभ्यः	अष्टभ्यः or अष्टाभ्यः
Abl.	पचभ्यः	पडभ्यः	अष्टभ्यः or अष्टाभ्यः
Gen.	पचानाम्	पचाम्	अष्टानाम्
Loc.	पचम्	पट्सु	अष्टसु or अष्टासु
Voc.	हे पच	हे पट्	हे अष्टौ or हे अष्ट

161. The declension of पञ्चन्, पठ् and अष्टन् is the same in all the three genders मस्ति, नवति, दशन् and compounds with दशन्—एकादशन् etc.—are declined like पञ्चन्.

162. विंशति, पटि, मस्ति, अग्नीति, नवति, कोटि are declined as feminine bases in इ (i.e. like मति); विंशत् and other cardinals terminating in त् are declined like feminine bases terminating in त्.

163. The use of the cardinals from twenty up to ninety-nine as adjectives qualifying substantives is illustrated by the following examples—

विंशतिरेखा: twenty horses.

विंशत्या अखैः with twenty horses.

पटिः गिरवः sixty children.

पटे: गिरुनाम् of sixty children.

But they may also be used as nouns taking the numbered noun as a dependent genitive—

विंशतिरेखानाम् twenty horses.

विंशत्या अखानाम् with twenty horses.

पटिः गिरुनाम् sixty children.

When used as substantives these cardinals can be used in the Dual or Plural—नव नवतयः ‘nine nineties’ i.e. nine times ninety = 810. विंशतौ two ‘thirties’ = 60.

164. गतम् and सद्वर्तम्, and higher numbers formed with these two—दिश्यतम् etc.—are declined as neuter bases in अ, and are treated either as adjectives taking the same case as the things numbered, or as nouns taking the numbered noun as a dependent genitive—

गतं दासीः (Acc.) or गतं दासीनाम् a hundred
slavemaids.

गतेन दासीभिः or गतेन दासीनाम् with a hundred
slave-maids.

165. Ordinals.

Masc.	Fem.	Neu.	
प्रथमः	प्रथमा	प्रथमम्	The first.
द्वितीयः	द्वितीया	द्वितीयम्	The second.
तृतीयः	तृतीया	तृतीयम्	The third.
चतुर्थः	चतुर्थी	चतुर्थम्	
तृतीयः	तृतीया	तृतीयम्	
तुर्यः	तुर्या	तुर्यम्	
पञ्चमः	पञ्चमी	पञ्चमम्	The fifth.
षष्ठः	षष्ठी	षष्ठम्	The sixth.
सप्तमः	सप्तमी	सप्तमम्	The seventh.
अष्टमः	अष्टमी	अष्टमम्	The eighth.
नवमः	नवमी	नवमम्	The ninth.
दशमः	दशमी	दशमम्	The tenth.
एकादशः	एकादशी	एकादशम्	The eleventh.
द्वादशः	द्वादशी	द्वादशम्	The twelfth.
त्र्योदशः	त्र्योदशी	त्र्योदशम्	The thirteenth.
चतुर्दशः	चतुर्दशी	चतुर्दशम्	The fourteenth.
पञ्चदशः	पञ्चदशी	पञ्चदशम्	The fifteenth.
षोडशः	षोडशी	षोडशम्	The sixteenth.
सप्तदशः	सप्तदशी	सप्तदशम्	The seventeenth.
अष्टादशः	अष्टादशी	अष्टादशम्	The eighteenth.

ऊनविंशः	ऊनविंशी	ऊनविंशम्	The nineteenth.
ऊनविंशतितमः	ऊनविंशतितमी	ऊनविंशतितमम्	
विंशः	शी	शम्	The twentieth.
विंशतितमः	विंशतितमी	विंशतितमम्	
विंशः	शो	शम्	The thirtieth.
विंशत्तमः	मी	मम्	
चत्वारिंशः	गी	गम्	The fortieth.
चत्वारिंशत्तमः	मी	मम्	
पञ्चाशत्तमः	मी	मम्	The fiftieth.
षट्ठितमः			The sixtieth.
एकपश्चित्तमः			The sixty-first.
एकपश्चः			
सप्ततितमः			The seventieth.
एकसप्ततितमः			The seventy-first.
एकसप्तः			
अश्योतितमः			The eightieth.
एकाश्योतितमः			The eighty-first.
नवतितमः			The ninetieth.
एकनवतितमः			The ninety-first.
शतमः			The hundredth.
एकशतमः			The hundred and first.
सहस्रतमः			.The thousandth.

166. Numerical Adverbs and other
Derivatives.

सूक्तः,	once.	एकधा,	in one way.
द्वि:	twice.	द्विधा,	in two ways.
त्रिः:	thrice.	त्रिधा,	in three ways.
चतुः,	four times,	चतुर्धा,	in four ways.
पञ्चकृत्वः,	five times.	पञ्चधा,	in five ways.
षट्कृत्वः,	six times.	षोडा or पद्धा,	
		&c	in six ways.

167. द्वयम्, a pair. चयम् or द्वयी, a triad.
चतुष्यम् or चतुष्टयी, a tetrad पञ्चतयम् or पञ्चतयी, a
pentad, &c.

Pronouns and Pronominal Adjectives.

सर्वनामन्

168. The term सर्वनामन् is generally rendered by 'Pronoun', but its meaning is wider in as much as it comprises not only what are called 'Pronouns' in western Grammar, but also a number of words which western Grammar would class as adjectives rather than as Pronouns but which in Sanskrit are classed with the 'Pronouns' proper for the reason that they share with the latter certain peculiarities of declension.

A. Pronominal Adjectives.

169. There are two distinct groups of these 'Pronominal Adjectives'.

(a) The group beginning with सर्व, of which the most important members are the following—

सर्व	...	इतर
विश्व	...	कलर
एकतर	...	कलम
एकतम	...	उभ

अन्य ... उभय

अन्यतर ... सम

The above words are declined as follows—

✓ सर्व—All.

Masculine.

	Singular.	Dual.	Plural.
Nom.	सर्वः	सर्वौ	सर्वे
Acc.	सर्वम्	सर्वौ	सर्वान्
Inst.	सर्वेण	सर्वाभ्याम्	सर्वैः
Dat.	सर्वस्त्रीः	सर्वाभ्याम्	सर्वस्यः
Abl.	सर्वमात्	सर्वाभ्याम्	सर्वेष्यः
Gen.	सर्वस्य	सर्वयोः	सर्वेषाम्
Loc.	सर्वमिन्	सर्वयोः	सर्वेषु
Voc.	हे सर्वे	हे सर्वौ	हे सर्वे

Feminine.

	Singular.	Dual.	Plural.
Nom.	सर्वा	सर्वे	सर्वाः
Acc.	सर्वाम्	सर्वे	सर्वाः
Inst.	सर्वेया	सर्वाभ्याम्	सर्वाभ्यः
Dat.	सर्वस्यै	सर्वाभ्याम्	सर्वाभ्यः
Abl.	सर्वस्याः	सर्वाभ्याम्	सर्वाभ्यः
Gen.	सर्वस्याः	सर्वयोः	सर्वाभ्याम्

Loc.	सर्वस्याम्	सर्वयोः	सर्वासु
Voc.	हे सर्वे	हे सर्वे	हे सर्वाः

Neuter.

	Singular.	Dual.	Plural.
Nom.	सर्वम्	सर्वे	सर्वाणि
Acc.	सर्वम्	सर्वे	सर्वाणि
Voc.	हे सर्वे	हे सर्वे	हे सर्वाणि

The remaining cases as in the Masculine.

170. अन्य, अन्यतर, इतर, कतर and कतम form the Nom Acc and Voc Sing. Neuter by the addition of त् (instead of म्)—अन्यत्, इतरत् etc.

उभ is used in the Dual only—उभौ, उभे, उभे etc.

उभयः is used in the Singul. and Plural only, and forms the Nom Singul. Fem. उभयौ

सम् is declined like सर्व only if it means 'all'—if it means 'equal' or 'even' it follows नर.

171. (b). The group beginning with पूर्व and comprising the following words—

पूर्व	...	अपर
पर	...	अधर
अवर	...	स्त्री
दक्षिण	...	अन्तर
उत्तर	...	

a. These words are declined like मर्व, but they may take the ordinary forms of bases in अ (नर) in Abl. and Loc. Sing. Masc. and in Nom Plu. Masc.; hence पूर्वमात् and पूर्वात्, पूर्वमिन् and पूर्व; पूर्व and पूर्वाः.

b. दक्षिण is declined like पूर्व only when it means 'south' or 'right'; when it means 'clever', it follows नर, स्त्र when not meaning 'own' but 'wealth' or 'kinsman' follows नर; and so does अन्तर when not meaning either 'outer' or 'lower'.

c. When पूर्व etc. do not express a relation in time or space they are declined like नर; so e.g. उत्तराः कुरवाः (where उत्तर is used as a mere name).

172. The following words form the Nom. Plu. Masc. either regularly (like नर), or like मर्व—प्रथम, चरम, अन्य, अधी, कतिपय, नेम. Hence प्रथमाः or प्रथमे, अन्याः or अन्ये etc. द्वितीय and other words in तीय are declined like नर, but may follow मर्व in Dat. Abl. and Loc. Sing. Hence द्वितीयाय or द्वितीयम्, द्वितीयात् or द्वितीयमात्, द्वितीये or द्वितीयमिन् etc. As second members of Compounds all the above 'Pronominal Adjectives' are as a rule treated like ordinary bases in अ.

B. Pronouns proper.

Personal Pronouns.

173. महं or अस्महं—I.

	Singular.	Dual.	Plural.
Nom.	अहम्	आवाम्	वयम्
Acc.	माम् or मा	आवाम् or नौ	अस्मान् or नः
Inst.	मया	आवाभ्याम्	अस्माभिः
Dat.	मद्धम् or मे	आवाभ्याम् or नौ	अस्मभ्यम् or नः
Abl.	मत्	आवाभ्याम्	अस्मत्
Gen.	मम or मे	आवयोः or नौ	अस्माकम् or नः
Loc.	मयि	आवयोः	अस्मासु

174. त्वं or युप्त्वं—Thou.

	Singular.	Dual.	Plural.
Nom.	त्वम्	युवाम्	यूयम्
Acc.	त्वाम् or त्वा	युवाम् or वाम्	युप्तान् or वः
Inst.	त्वया	युवाभ्याम्	युप्ताभिः
Dat.	तुभ्यम् or ते	युवाभ्याम् or वाम्	युप्तभ्यम् or वः
Abl.	त्वत्	युवाभ्याम्	युप्तत्
Gen.	तव or ते	युवयोः or वाम्	युप्ताकम् or वः
Loc.	त्वयि	युवयोः	युप्तासु

a. The short forms मा, मै, नौ, नः, ला, ते, वाम् ए, are never used at the beginning of a sentence, nor can they be followed by such particles as च, वा, एव.

Honorific Pronoun of the Second Person.

175. भवत्—Your Honour, Your Worship.

	Male.	Fem.
Nom. Sing.	भवान्	भवती

भवान् is declined like धोमत्; भवती like नदी.

Demonstrative Pronouns.

176. तद्—That or He. (She ; it).

Masculine.

	Singular.	Dual.	Plural.
Nom.	सः	तौ	ते
Acc.	तम् .	तौ	तान्
Inst.	तेन	ताभ्याम्	तैः
Dat.	तम्है	ताभ्याम्	तेभ्यः
Abl.	तम्हात्	ताभ्याम्	तेभ्यः
Gen.	तस्य	तयोः	तिपाम्
Loc.	तस्मिन्	तयोः	तेषु

Feminine.

	Singular.	Dual.	Plural.
Nom.	सा	ते	ताः
Acc.	ताम्	ते	ताः
Inst.	तया	ताभ्याम्	ताभिः
Dat.	तम्है	ताभ्याम्	ताभ्यः
Abl.	तस्याः	ताभ्याम्	ताभ्यः
Gen.	तस्याः	तयोः	तासाम्
Loc.	तस्माम्	तयोः	तासु

Neuter

The same as the Masculine except in the following cases—

	Singular.	Dual.	Plural.
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Nom.	तव्	ते	तानि
Acc.	तव्	ते	तानि

177. एतद्—This.

Masculine.

	Singular.	Dual.	Plural.
Nom.	एतः	एतौ	एते
Acc.	एतम्	एतौ	एतान्
Inst.	एतेन	एताभ्यान्	एतैः
Da ^t	एतस्मै	एताभ्याम्	एतेभ्यः
Abl.	एतस्मात्	एताभ्याम्	एतेभ्यः
Gen.	एतस्य	एतयोः	एतेपाम्
Loc.	एतस्मिन्	एतयोः	एतेषु

Feminine.

	Singular.	Dual.	Plural.
Nom.	एता	एतै	एताः
Acc.	एताम्	एतै	एताः
Inst.	एतया	एताभ्याम्	एताभिः

Dat.	एतसै	एतास्याम्	एताभ्यः
Abl.	एतस्याः	एतास्याम्	एतास्यः
Gen.	एतस्याः	एतयोः	एतास्याम्
Loc.	एतस्याम्	एतयोः	एतासु

177

Neuter.

The same as the Masculine except in the following cases—

	Singular.	Dual.	Plural.
Nom.	एतत्	एते	एतानि
Acc.	एतत्	एते	एतानि

178. इदम्—This.

Masculine.

	Singular.	Dual.	Plural.
Nom.	अयम्	इमौ	इमे
Acc.	इमम्	इमौ	इमान्
Inst.	अयन	प्राप्त्याम्	प्रभिः
Dat.	अस्मे	प्राप्त्याम्	प्रभः
Abl.	अस्मात्	प्राप्त्याम्	प्रभः
Gen.	अस्य	प्रनयोः	प्रभः
Loc.	अस्मिन्	प्रनयोः	प्रभा॒म्

Feminine.

	Singular.	Dual.	Plural.
Nom.	इयम्	इसे	इसाः
Acc.	इसाम्	इसे	इसाः
Inst.	अनया	आभ्याम्	आभिः
Dat.	अस्यै	आभ्याम्	आभ्यः
Abl.	अस्याः	आभ्याम्	आभ्यः
Gen.	अस्याः	अनयोः	आसाम्
Loc.	अस्याम्	अनयोः	आसु

Neuter.

The same as the Masculine, except in the following cases—

	Singular.	Dual.	Plural.
Nom	इदम्	इसे	इसानि
Acc.	इदम्	इसे	इसानि

179. When एतद् and इदम् in a second sentence refer to an एतद् and इदम् in an immediately preceding sentence, एनत् is substituted for the एतद् and इदम् in the second sentence, in the following cases—

Singular.

	Masc.	Fem.	Neut.
Acc.	एनम्	एनाम्	एनत्
Inst.	एनेन	एनया	एनेन

Dual.

	Masc.	Fem.	Neu.
Acc.	एनौ	एने	एने
Gen. Loc.	एनयोः	एनयोः	एनयोः

Plural.

	Masc.	Fem.	Neu.
Acc.	एनान्	एनाः	एनानि

अनेन व्याकरणमधोतम्, एनं इन्द्रोऽथापय, अनयोः
पवित्रं कुलम्, एनयोः प्रभूतं स्तम्.

180. अद्भुत—That.

Masculine.

	Singular.	Dual.	Plural.
Nom.	अस्मै	अस्मू	अस्मो
Acc.	अस्मूम्	अस्मू	अस्मौ
Inst.	अस्मना	अस्मू	अस्मन्
Dat.	अस्मचे	अस्मूभ्याम्	अस्मोभिः
Abl.	अस्मात्	अस्मूभ्याम्	अस्मोभ्यः
Gen.	अस्मच्च	अस्मूयोः	अस्मोभ्यः
Loc.	अस्मिन्	अस्मूयोः	अस्मोपु

Feminine.

	Singular.	Dual.	Plural.
Nom.	अमौ	अमू	अमूः *
Acc.	अमूम्	अमू	अमूः
Inst.	अमूया	अमूभ्याम्	अमूभिः
Dat.	अमूचै	अमूभ्याम्	अमूभ्यः
Abl.	अमूयाः	अमूभ्याम्	अमूभ्यः
Gen.	अमूयाः	अमूयोः	अमूपाम्
Loc.	अमूयाम्	अमूयोः	अमूपु

Neuter.

Like the Masculine, except in the following cases—

	Singular.	Dual.	Plural.
Nom.	अदः	अन्	अनूनि
Acc.	अदः	अन्	अनूनि

Reflexive Pronouns.

181. स्वयम्, self, indeclinable ; e.g. स्वयमागच्छति, he comes himself.

182. आत्मन्, self (see 137) ; e. g. आत्मनो दीपं जानाति, he knows his own fault.

183. स्वः, स्त्री, स्त्रीम्, his own, her own etc. E.g. स्वं पुत्रं देहा, having seen his own son. On the declension of स्व see 171.

Possessive Pronouns.

184. From the bases मद्, अस्मद्, त्वद्, युभद् and तद् possessive pronouns (also called possessive adjectives) are formed by means of the suffix ईय-

मदीय, my; अस्मदीय, our; त्वदीय, thy; युभदीय, your; तदीय, his (her; its; their).

	Masc.	Fem.	Neu.
Nom. Sing.	मदीयः	मदीया	मदीयम्

Relative Pronoun.

185. यद्—who; which.

	Singular.	Dual.	Plural.
Nom. Masc.	यः	यौ	ये
Nom. Fem.	या	यै	याः
Nom. Neu.	यत्	ये	यानि

The declension follows throughout that of तद्.

Interrogative Pronoun.

186. किम्—who? which?

	Singular.	Dual.	Plural.
Nom. Masc.	का:	कौ	के
Nom. Fem.	का:	कै	काः
Nom. Neu.	किम्	कि	कानि

The declension follows throughout that of तद्, with the exception of Nom. and Acc.
Singular Neuter—किम्.

187. Compound Pronouns.

a. Indefinite pronouns are formed by adding चित्, चन्, or अपि to the interrogative pronoun किम्.

Masc. किचित्, कियन्, कोऽपि—some one; any one

Fem. काचित्, काचन्, काऽपि

Neu. किच्चित्, किच्चन्, किमपि

b. Preceded by the relative pronoun the interrogative pronoun has an indefinite sense—यः का:, whosoever.

c. The same meaning is expressed by या किचित्, यः कियन्, यः किय-

d. The relative pronoun by being doubled acquires an indefinite or distributive meaning—
यो यः, whosoever; यद्यत्, whatever.

188. Certain compound pronouns are formed by adding दृश्, दृश् or दृच् to pronominal bases. Thus—

	तादृश्,	तादृश्,	तादृच्
	एतादृश्,	एतादृश्,	एतादृच्
	यादृश्,	यादृश्,	यादृच्
	ईदृश्,	ईदृश्,	ईदृच्
	कीदृश्,	कीदृश्,	कीदृच्
	Masc.	Fem.	Neu.
Nom. Sing.	तादृक्	तादृक्	तादृक्
	तादृशः	तादृशी	तादृशम्
	तादृचः	तादृची	तादृचम्

189. Compound pronouns denoting quantity are formed by adding यत् and चत् to certain pronominal bases—

तावत्; एतावत्; यावत्; इयत्; कियत्

Masc Fem. Neu.

Nom. Sing. तावत् तावती तावत्

190. The three pronouns कति (how many),

यति (as many) and तति (so many), which are

used in plural only, are declined as follows,
in all three genders alike—

Nom.	कति	Abl.	कतिभ्यः
Acc.	कति	Gen.	कतोनाम्
Inst.	कतिभिः	Loc.	कतिषु
Dat.	कतिभ्यः		

Feminine Bases.

स्त्रीप्रत्ययः

191. In the preceding chapters the formation of feminine bases has been repeatedly referred to. The following paragraphs state a few of the more important general rules bearing on the formation of such bases, and a certain number of exceptions.

192. Prātipadikas ending in a (अ) form the Feminine in ा (आ)—

ज्वेष्ट	...	ज्वेष्टा	टतीय	...	टतीया
कनिष्ठ	...	कनिष्ठा	सर्वे	...	सर्वी
मध्यम	...	मध्यमा	बाल	...	बाली
घेत	...	घेता	वस्त्र	...	वस्त्री
कृष्ण	...	कृष्णा	चज्ज	...	चज्जी
एक	...	एका	चाहू	...	चाहू़ी
द्वितीय	...	द्वितीया			

193. Prātipadikas ending in ए form the feminine base in ई when 'class' or 'kind' (जाति) is implied—(the ए is dropped; so throughout).

मृग	...	मृगी
व्याघ्र	...	व्याघ्री
ब्राह्मण	...	ब्राह्मणी

But if the penultimate letter is य, the Feminine takes आ; चविय—चविया. Also शूद्रा 'a Shūdra-woman'.

Note that among the examples given in Rule 192 there are several words which take ए in the feminine, although denoting class or kind. These exceptions are combined by Indian Grammarians into a group beginning with चज्ज and hence called चज्जादि.

194. The Ordinal Numerals from चतुर्थ upwards form their Feminines in ई—

चतुर्थं ... चतुर्थीः दशमं ... दशमी

195. Prātipadikas in अ denoting male beings form Feminines in ई, to denote the wives of those males—

ब्राह्मण ... ब्राह्मणी (the wife of a Brāhmaṇa)

शूद्र ... शूद्री

यवन ... यवनी

गोप ... गोपी

But इन्द्र, वरुण, भव, गर्व, रुद्र, आचार्य and मातृल. form their Feminines ('the wife of Indra' etc.) in आनी—

इन्द्राणी, वरुणानी, आचार्यानी etc.

आचार्यी means 'a woman who is an acharya' i.e. a spiritual preceptor.

196. Prātipadikas ending in मय, करु चरु एय, माक, दृग form their Feminines in ई—

मृग्मय ... मृग्मयी

यग्मकरु ... यग्मकरी

निश्चाचरु ... निश्चाचरी

मौयर्लेय ... मौयर्लेयी

जरुसाचे ... जरुसाची

तादृग ... तादृगी

यादृग ... यादृगी

197. So also do Prātipadikas formed with the suffix—अ, causing विद्धि—

श्रौत्स—(from उत्स) — श्रौत्सी; कुम्भकार—कुम्भकारी.

198. Prātipadikas in अ which indicate stages of life (with the exception of old age) form Feminines in ई—

किशोर	...	किशोरी
कुमार	...	कुमारी

But हृष—हृषी; स्थविर—स्थविरा. There are certain exceptions such as बाला, वसा (included in अजादि).

199. Prātipadikas ending in क change in Feminine an अ preceding the क into ई—

कारक	...	कारिका
पाचक	...	पाचिका

But there are certain exceptions—

चिपक	...	चिपका
सेवक	...	सेवका
कन्यक	...	कन्यका

✓ 200. Certain words ending in अक form the Feminine either in अका or ईका—

सूतक	...	सूतका or सूतिका
पुबक	...	पुबका or पुविका

201. Bases ending in न् or न्त् form their Feminines in दे—

कर्व्	... कर्वी	प्रियवादिन्	... प्रियवादिनी
धार्व	... धार्वी	राजन्	... राज्ञी
मनस्विन्	... मनस्विनी	मध्यवन्	... मध्योनो
ब्रह्मचारिन्	... ब्रह्मचारिणी	यन्	... युनी

Note that in the three last examples of the above the termination दे is added to the weak form of the base. This rule holds good in the case of all bases ending in consonants which take दे in the Feminine.

202. पञ्चन्, सप्तन्, नवन्, दग्नन् etc. do not take दे, but are the same in Masculine and Feminine. युवन् forms the Fem. युवति. Words like माणू, मूर्खू etc. which are themselves feminine do not take दे; so also not तिष्ठृ and चतस्त्.

203. Bases ending in अत्, मत्, वत्, वम्, ईयम्, अष्ट् form their Feminines in दे—

भवत्	... भवती	विद्यम्	... विद्ययी
महत्	... महती	स्वादीयम्	... स्वादीयमी
श्रीमत्	... श्रीमती	प्राप्तु	... प्राप्ती
ज्ञानवत्	... ज्ञानवती	उद्देश्	... उद्देशी

204. A certain group of words beginning with गौर takes ई in the Feminine; among them हरिण, नट, सुन्दर, तरुण, मातामह, पितामह, उमय.

Also देवी from देव; पुक्त्री from पुत्र.

205. पति forms the Feminine पत्नी, meaning 'wife'; so also सप्तनी, सप्तानपत्नी, एकपत्नी, वौरपत्नी धर्मपत्नी and a few others. In other compounds two forms are allowed, e.g. घटपत्नी or घटपतिः 'the mistress of the house.'

सच्चि forms the Feminine सच्छी.

206. Adjectives ending in ा or ि have the same form in Masculine and Feminine शुचिः; सुधौः

207. Adjectives ending in उ take the feminine termination ई optionally—मृदुः, Fem. मृदुः or मृद्धीः; ततुः, Fem. तत्वीः or तत्वी; गुरुः, Fem. गुरुः or गुर्वीः. But if the उ is preceded by a conjunct Consonant, ई is not taken—पाण्डुः, Fem. पाण्डुः.

208. Nouns in उ denoting classes of men form their feminines in ऊ provided the उ be not preceded by य. कुरु—कुरूः—a woman of the Kuru nation; अध्वर्युः—the wife of an adhvaryu.

अध्वर्यु forms the Fem. अध्वर्यूः.

209. When the second member of a Compound is formed by a Prātipadika in उ which

denotes a part of the body, the Feminine takes either आ or ई; provided the final अ be not preceded by a Compound Consonant.

चन्द्रमुख	... चन्द्रमुखा or 'मुखी
सुमुख	... सुमुखा or 'मुखी
सुकेग	... सुकेगा or 'गी
<u>सुगृन्फ</u>	... <u>सुगृन्फा</u> (only)

210. If however the word denoting the part of the body has more than two syllables, the Feminine takes आ only—

चटुलनयन .. चटुलनयना.

211. Compounds the second member of which is formed by नामिकां उदर, शोड, कर्ण, ज़हा, दन्त, अङ्ग, कण्ठ, पुच्छ form their Feminines in ई or आ—

क्षमीदर	... क्षमीदरी or क्षमीदरा
विम्बीड	... विम्बीडी or विम्बीडा
गोकर्ण	... गोकर्णी or गोकर्णा
तन्त्रहृ	... तन्त्रहृ or तन्त्रहा
सुकण्ठ	... सुकण्ठी or सुकण्ठा

212. मुख when the second member of a Compound the first part of which denotes one of the directions, forms its Feminino in ई—

प्राङ्मुख	...	प्राङ्मुखी
उद्गमुख	...	उद्गमुखी

213. Compounds the second part of which is अर्थ while the first part is a word denoting a standard of comparison, or वास्त, form Feminines in रू—

वामोरु	...	वामोरुः
करभोरु	...	करभोरुः

CHAPTER IV.

Conjugation.

214. The Sanskrit Verb has ten different forms corresponding to the tenses and moods of western Grammar. The technical names of these ten forms are लट्, लिङ्, लोट्, लड्, लिट्, लुड्, लट्, लुट्, लह्, लेट्; as each of these names begins with a ल्, all forms are comprised under the general name लकार. Of these ten forms six may be called *tenses* viz.— लट्, Present Tense; लड्, Imperfect Tense; लिट्, Perfect Tense; लुड्, Aorist; लह्, Futuro; लुट्, Periphrastic Future. The four remaining lakāras

may be called Moods; viz. लिङ्, Potential or Optative; लोट्, Imperative; लट्, Conditional; स्तेट् Subjunctive. लिङ् appears in two different forms, for which separate names are required. The term 'Potential' or 'Optative' therefore may be reserved for the form भवेयम् (from भू), while the form भूयास्म् may be termed 'Benedictive' (in accordance with its general meaning viz. आशीः) The स्तेट् forms which occur in the Veda only will not be considered in this Grammar.

215. When singling out six of the lakāras as being 'tenses', it must be noted that they at the same time represent a 'mood' viz. the Indicative mood.

216. Verbs are either सकर्मक (transitive), or. अकर्मक (intransitive).

Note that certain common verbs which in Western Grammar are classed as intransitive are classed in Sanskrit Grammar as सकर्मक, owing to the fact that they take an object in the Accusative case. 'To go' in Western Grammar is an intransitive verb; but गम् is सकर्मक—प्राप्तं गच्छति (he goes to the village).

217. The Sanskrit Verb has an Active Form and a Passive form. The Passive form

is used in two different ways, which are distinguished as कर्मणि प्रयोग and भावे प्रयोग. An example of the first kind is 'देवदत्तेन फलं भक्ष्यते',—'the fruit is eaten by Devadatta'. An example of the second kind is 'आस्यते देवदत्तेन'—literally, 'sitting is being done by Devadatta' = 'Devadatta is sitting'. This latter use of the Passive is limited to अकर्मक verbs—such as भू, आम्. The construction would in English Grammar be called an impersonal one. Verbs of the सकर्मक class appear either in the Active form, (कर्तृप्रयोग) e.g. देवदत्तः फलं भक्षयति ; or in the कर्मणि प्रयोग Passive Form (see above). Verbs of the अकर्मक class appear either in कर्तृप्रयोग or in भावे प्रयोग—आस्ते देवदत्तः or आस्यते देवदत्तेन.

218. There are two sets of personal terminations (तिङ् विमत्ति or simply तिङ्) called परस्मैपद and आत्मनेपद. Some roots take the Parasmaipada terminations only, others the Atmanepada terminations only; others again take both. The verb with Par. terminations prevailingly denotes an action which affects a thing or person other than the agent; while the verb with Atm. terminations denotes an action affecting the agent himself; so, e.g. यज्ञति, he sacrifices (for the

benefit of some other person); यज्ञे, he sacrifices for his own benefit. But there are numerous exceptions to this rule.

219. Owing to its prevailing use, as indicated above, the Atmanepada form is by some classed as constituting a special 'Voice'-called the 'Reflective' Voice. Another name for it is 'Middle, Voice'.

220. In four of the lakāras viz., the Present, Potential, Imperative and Imperfect, the तिष्ठ् विभूति are mostly added to a special base (अव) which is formed from the root in different ways. In the other lakāras the terminations are generally joined on to the unmodified root. The modifications which the roots undergo in the four first mentioned lakāras are of ten different kinds, and hence Sanskrit Grammarians distinguish ten different classes of Verbs. We may accordingly speak of ten different 'Conjugations'. The four lakāras which take special modifications may be called special tenses or moods; those which do not take any modification, may be called general or unmodified tenses or moods.

221. The ten classes of Verbs may be arranged in two groups:

a. Verbs the bases of which in the modified tenses end in अ.

b. Verbs the bases of which in the modified tenses end in any letter but अ.

222. The first group comprises the first, fourth, sixth and tenth classes. The ten classes are named by Indian Grammarians after the verbs standing first in the lists of verbs belonging to each class. Hence—1. अवादि (beginning with अ); 4. दिवादि; 6. तुदादि; 10. चुरादि.

223. The second group comprises the second, third, fifth, seventh, eighth and ninth classes, the technical names of which are—

2. अदादि	3. चुहोलादि
5. स्वादि	7. रधादि
8. तनादि	9. क्रादि

224. In the Imperfect (लङ्) the augment अ is prefixed to verbs of all conjugations. In the case of verbs beginning with vowels the initial vowel takes Vṛiddhi.

Third Person Impf. of भू—अभवत्; of हिष—
एष्ट्; of रंच् (Atm.)—ऐच्छत्; of कह—चोइत्;
of करच्—पारच्छत्.

225. When a preposition (उपसर्ग) is prefixed to the verb, the augment अ comes in between the preposition and the verb—उदभवत्, from उत् + भव्.

First Group.

226. The personal terminations (तिङ् विमत्ति) of verbs of the first Group are as follows—

PARASMAIPADA.

Present—लट्:

	Singular.	Dual.	Plural.
1st Pers.	मि	वम्	मम्
2nd Pers.	सि	यम्	य
3rd Pers.	ति	तम्	अन्ति

Potential—लिङ्:

	Singular.	Dual.	Plural.
1st Pers.	ईयम्	ईव	ईम्
2nd Pers.	ईः	ईतम्	ईत्
3rd Pers.	ईत्	ईताम्	ईयुः

Imperative—लोट्:

	Singular.	Dual.	Plural.
1st Pers.	आनि	आव	आम्
2nd Pers.	...	तम्	त
3rd Pers.	तु	ताम्	अन्तु

Imperfect—लड़्.

	Singular.	Dual.	Plural.
1st Pers.	अम्	य	म
2nd Pers.	म्	तम्	त
3rd Pers.	त्	ताम्	अन्

ATMANEPADA.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	इ	वहे	महे
2nd Pers.	से	इये	ज्ञे
3rd Pers.	ते	इते	अन्ते

Potential—लिड़्.

	Singular.	Dual.	Plural.
1st Pers.	ईय	ईयहि	ईमहि
2nd Pers.	ईयाः	ईयायाम्	ईध्यम्
3rd Pers.	ईत	ईयाताम्	ईरन्

Imperative—लोट्.

	Singular.	Dual.	Plural.
1st Pers.	ऐ	पावहि	पामहि
2nd Pers.	स	इयाम्	ध्यम्
3rd Pers.	ताम्	इताम्	धत्ताम्

Imperfect—सहृः-

	Singular.	Dual.	Plural.
1st Pers.	इ	वहि	महि
2nd Pers.	यास्	इयास्	यस्
3rd Pers.	त	इतास्	अन्त

227. The final अ of the base is lengthened before terminations beginning with स् or व्; it is dropped before terminations beginning with the vowel अ.

First Conjugation.

स्वादि—*Bhū-class.*

228. Verbs of this class form their base by adding अ to the last letter of the root; the final vowel of the root, or the medial vowel if followed by one consonant only, takes Guṇa. Accordingly the base of भू is भव (from भो + अ); of जि—जय; of नी—नय; of इ—इर; of रह—रोह; of हुध—हध. But of क्रोड—क्रोड; of पत्—पत.

229. Present—सद्-

PARASMAIPADA—भू-

	Singular.	Dual.	Plural.
1st Pers.	भवामि	भवावः	भवामः
2nd Pers.	भवसि	भवयः	भवय
3rd Pers.	भवति	भवतः	भवन्ति

ATMANEPADA—लभ्

	Singular.	Dual.	Plural.
1st Pers.	लभे	लभावहं	लभामहे
2nd Pers.	लभसे	लभेथि	लभधे
3rd Pers.	लभते	लभेत्	लभन्ते

Potential—लिङ्-

PARASMAIPADA.

	Singular.	Dual.	Plural.
1st Pers.	भवेयम्	भवेव	भवेम
2nd Pers.	भवेः	भवेत्तम्	भवेत्
3rd Pers.	भवेत्	भवेताम्	भवेयुः

ATMANEPADA.

	Singular.	Dual.	Plural.
1st Pers.	समेय	समेवहि	समेसहि
2nd Pers.	समेयाः	समेयाथाम्	समेधम्
3rd Pers.	समेत्	समेयाताम्	समेरन्

Imperative—सौढः

PARASMAIPADA.

	Singular.	Dual.	Plural.
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1st Pers.	भवानि	भवाव	भवाम्
2nd Pers.	भव	भवतम्	भवत्
3rd Pers.	भवतु	भवताम्	भवन्तु

ATMANEPADA.

	Singular.	Dual.	Plural.
--	-----------	-------	---------

1st Pers.	लभै	लभावहै	लभामहै
2nd Pers.	लभत्वा	लभेयाम्	लभध्वम्
3rd Pers.	लभताम्	लभेताम्	लभन्ताम्

Imperfect—सौडः

PARASMAIPADA.

	Singular.	Dual.	Plural.
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1st Pers.	अभवम्	अभवाव	अभवाम्
2nd Pers.	अभवः	अभवतम्	अभवत्
3rd Pers.	अभवत्	अभवताम्	अभवन्त्

ATMANEPADA.

	Singular.	Dual.	Plural.
--	-----------	-------	---------

1st Pers.	अलभै	अलभावहि	अलभामहि
2nd Pers.	अलभेयाम्	अलभेयाम्	अलभध्वम्
3rd Pers.	अलभत-	अलभेताम्	अलभन्त

230. गुह् and क्रम् (in Par. only) lengthen their vowel—गूहति : क्रामति (but Atm. क्रमते).

सून् takes Vriddhi—मार्बति.

सद् substitutes द् for ध—सौदति.

दंश्, रञ्ज्, सञ्ज्, and सञ्ज् drop their nasal—दयति ; परिष्वजते.

गम् and यम् substitute च्छ् for म—गच्छति ; यच्छति. च्छ forms करच्छति.

झा, पा and स्था form the bases जिझ, पिव, तिघ—जिझति : पिवति ; तिघति.

धा and था form the bases धम् and मन—धमति ; मनति.

For दृग् the base पश्च is substituted—पश्चति.

Fourth Conjugation.

दिवादि—*Div-class.*

231. The base is formed by adding य to the last letter of the root. Thus, from नह् and युध्—

Present Par. नह्यामि नह्यसि etc.

Present Atm. युध्ये युध्यसे etc.

Potential Par.	नद्येयम्
Potential Atm.	युध्येय
Imperative Par.	नद्यानि नद्य etc.
Imperative Atm.	युध्यै युध्यत्व etc.
Imperfect Par.	अनद्यम्
Imperfect Atm.	अयुध्ये

232. मद् and roots ending in अम्, lengthen their vowel. मद्—माद्यति. (क्रम् which properly belongs to the Bhvādi class is also conjugated as if it were a Divādi-root—क्राम्यति).

233. दिव् and सिव् lengthen their vowel—
दीव्यति; सीव्यति.

<u>भंग्</u> drops its nasal	... भङ्गति
<u>व्यध्</u> substitutes विध्	... विध्यति
<u>जन्</u> substitutes जा	... जायते

Sixth Conjugation.

तुदादि—Tud-class.

234. The base is formed by adding अ to the root the vowel of which does not take Gupa. Before this अ final इ रु उ क्त become इय् and उव् respectively; final अृ becomes रिय्; final उृ becomes इर्.

तुद्—तुदति; चिष्—चिषति; धु—धुवति; सू—स्वियते;
कृ—किरति.

Present Par.	तुदामि
Present Atm.	चिषे
Potential Par.	तुदियम्
Potential Atm.	चिषेय
Imperative Par.	तुदानि
Imperative Atm.	चिषी
Imperfect Par.	अतुदम्
Imperfect Atm.	अचिषे

235. ऊर्, सुर्, लिप्, लुप्, विद् (to find), सिच्
insert a nasal—हृन्तति, सुञ्चति, लिम्पति, लुम्पति,
विन्दति, सिञ्चति.

इय् forms the base इच्छ—इच्छति, प्रच्छ, भ्रस्ज्,
and वय्, form पृच्छ, भ्रज, हय—पृच्छति, भ्रजति, हयति.

Tenth Conjugation.

शुरादि—Chur-class.

236. The base is formed by adding अय to the root. A final vowel of the root takes Vṛiddhi. Short ए of the root if followed by one Consonant only takes Vṛiddhi; other short vowels followed by one Consonant take Guṇa.

यु—यावयति; वृ—वारयति; तइ—ताडयति; चित्—
चेतयते; सुर्—चोरयति.

237.	Present Par.	...	चोरयामि
	Present Atm.	...	चेतये
	Potential Par.	...	चोरयेयम्
	Potential Atm.	...	चेतयेय
	Imperative Par.	...	चोरयाणि
	Imperative Atm.	...	चेतयै
	Imperfect Par.	...	प्रचोरयम्
	Imperfect Atm.	...	प्रचेतये

—

Second Group.

238. In this group the terminations are either added directly to the final letter of the root; or to a special syllable—ञ, उ, or ना—which is inserted between the root and the terminations. And it is peculiar to all verbs of this group that the root or base to which the terminations are added undergoes a modification, generally called a *strengthening*, before certain terminations; while before other terminations it

remains unchanged. We may accordingly, speak of strong and weak forms of the base; as also of strong and weak terminations.

239. The terminations before which the root is strengthened are the three persons of the Singular Present and Imperfect Par.; the 1st Person Sing. Du. and Plu., and also the 3rd Person Sing., Imperative Par.; and the 1st Person Sing. Dn. and Plu., Imperative Atm.

240. The Parasmaipada Terminations in the second Group are the same as in the first Group, in Present, Imperative and Imperfect. But while verbs of the first Group take no termination in 2nd Pers. Sing. Imperative, those of the 2nd Group take फ़ (after vowels) or फू (after consonants in most cases).

The terminations of the Potential are as follows.

	Singular.	Dual.	Plural.
1st Pers.	याम्	याव	याम
2nd Pers.	यात्	यातम्	यात
3rd Pers.	यत्	याताम्	युम्

241. The Atmanepada terminations are as follows—

Present—नट्.

	Singular.	Dual.	Plural.
1st Pers.	ए	वहे	महे
2nd Pers.	से	आये	आये
3rd Pers.	ते	आते	आते

Potential. The same as in the first Group.

Imperative—लोट्.

	Singular.	Dual.	Plural.
1st Pers.	ऐ	आवहे	आमहे
2nd Pers.	ख	आयाम्	आम्
3rd Pers.	ताम्	आताम्	आताम्

Imperfect—लड्.

	Singular.	Dual.	Plural.
1st Pers.	इ	वहि	महि
2nd Pers.	यात्	आयाम्	आम्
3rd Pers.	त	आताम्	आत

Second Conjugation:

अदादि—Ad-Class.

242. In this class the terminations are added immediately to the last letter of the root—

अद् + मि = अद्यि.

243. Before the terminations which require a strengthening of the base, the vowel of the root takes Guna, wherever possible.

वी+मि=वेमि; द्विप्+ति=द्वेटि; दुह+मि=दोऽग्निः;
दुह+तु=दोऽग्नुः.

244. In the case of roots ending in आ and of द्विप् the termination 3rd Pers. Par. Plu. Imperfect may optionally be उस्, before which the आ is dropped. Thus from आ—3rd Pers. Plu. Impf. अयान् or अयुः.

N. B. This conjugation presents special difficulties in as much as the direct contact of the last letter of the root with the different terminations gives rise to many special cases of Internal Sandhi.

PARASMAIPADA—द्विप्.

245. Present—स्त.

	Singular.	Dual.	Plural.
1st Pers.	द्वेष्मि	द्विष्मः	द्विष्मः
2nd Pers.	द्वेष्मि	द्विष्मः	द्विष्मः
3rd Pers.	द्वेष्मि	द्विष्मः	द्विष्मन्ति

Potential—किंडः-

	Singular.	Dual.	Plural.
1st Pers.	हि॒ष्या॒म्	हि॒ष्या॒व	हि॒ष्या॒म
2nd Pers.	हि॒ष्या॒ः	हि॒ष्या॒तम्	हि॒ष्या॒त
3rd Pers.	हि॒ष्या॒त्	हि॒ष्या॒ताम्	हि॒ष्यु॑ः

Imperative—लोटः-

	Singular.	Dual.	Plural.
1st Pers.	हि॒ष्या॒णि॑	हि॒ष्या॒वं॑	हि॒ष्या॒म
2nd Pers.	हि॒ष्या॒टि॑	हि॒ष्या॒टम्॑	हि॒ष्या॒ट
3rd Pers.	हि॒ष्या॒टु॑	हि॒ष्या॒टाम्॑	हि॒ष्या॒टन्॑

Imperfect—सङ्कः-

	Singular.	Dual.	Plural.
1st Pers.	अ॒देष्यम्॑	अ॒दिव्य	अ॒दिव्यम्॑
2nd Pers.	अ॒देष्य॑ (ट)	अ॒दिव्यम्॑	अ॒दिव्य
3rd Pers.	अ॒देष्य॑ (ट)	अ॒दिव्यम्॑	अ॒दिव्यन्॑ (or, optionally, अ॒दिपुः)

ATMANEPADA.

Present—स्तः-

	Singular.	Dual.	Plural.
1st Pers.	हि॒ष्ये॑	हि॒ष्यहे॑	हि॒ष्यहे॑
2nd Pers.	हि॒ष्ये॑	हि॒ष्याये॑	हि॒ष्यदे॑
3rd Pers.	हि॒ष्ये॑	हि॒ष्याते॑	हि॒ष्यते॑

Potential—लिङ्.

	Singular.	Dual.	Plural.
1st Pers.	द्विपौय	द्विपौवहि	द्विपौसहि
2nd Pers.	द्विपौथा:	द्विपौयाथाम्	द्विपौध्यम्
3rd Pers.	द्विपौत	द्विपौयाताम्	द्विपौरत्

Imperative—लोट्

	Singular.	Dual.	Plural.
1st Pers.	हैये	हैपावहै	हैपासहै
2nd Pers.	हैचू	हैपायाम्	हैड्हुम्
3rd Pers.	हैपाम्	हैपाताम्	हैपताम्

Imperfect—लठ्

	Singular.	Dual.	Plural.
1st Pers.	अहिपि	अहिवहि	अहिसहि
2nd Pers.	अहिथा:	अहिपायाम्	अहिड्हुम्
3rd Pers.	अहिट	अहियाताम्	अहिपत

246. The following further Paradigms are added to illustrate the difficulties connected with Internal Sandhi.

PARASMAIPADA—लिङ्.

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—
—

Present—लट्

	Singular.	Dual.	Plural.
1st Pers.	लेभि	लिङ्:	लिङ्गः
2nd Pers.	लेभि	सौढः	सौट
3rd Pers.	लेटि	सौढः	सिइन्ति

SECOND GROUP.

Imperfect—लड़्.

	Singular.	Dual.	Plural.
1st Pers.	अलेहम्	अलिहू	अलिह्म
2nd Pers.	अलेइ (अलेट्)	अलोढम्	अलोढ
3rd Pers.	अलेइ (अलेट्)	अलोढाम्	अलिहन्

247. PARASHALAPADA—दुष्टः

Present—लटः

	Singular.	Dual.	Plural.
1st Pers.	दोधि	दुष्टः	दुष्टः
2nd Pers.	धोधि	दुष्टः	दुष्टः
3rd Pers.	दोधि	दुष्टः	दुष्टिन्ति

Imperative—लोटः

	Singular.	Dual.	Plural.
1st Pers.	दोहानि	दोहाव	दोहाम
2nd Pers.	दुष्टि	दुष्टम्	दुष्ट
3rd Pers.	दोषु	दुष्टाम्	दुष्टन्तु

Imperfect—लड़्.

	Singular.	Dual.	Plural.
1st Pers.	अदोहम्	अदुष्टः	अदुष्टः
2nd Pers.	अधोक्	अदुष्टम्	अदुष्ट
3rd Pers.	अधोक्	अदुष्टाम्	अदुष्टन्तु

248. To this class also belongs the important verb अस्, (to be) which however is irregular in many respects.

PARASMAIPADA.

Present—स्त.

	Singular.	Dual.	Plural.
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1st Pers.	अस्मि	स्मः	स्मः
2nd Pers.	असि	स्मः	स्म
3rd Pers.	अस्ति	स्मः	स्मति

Potential—लिङ्.

	Singular.	Dual.	Plural.
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1st Pers.	स्याम्	स्याव	स्याम
2nd Pers.	स्यात्	स्यातम्	स्यात्
3rd Pers.	स्यात्	स्याताम्	स्युः

Imperative—स्तोट्.

	Singular.	Dual.	Plural.
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1st Pers.	असानि	असाव	असाम
2nd Pers.	एधि	स्मू	स्म
3rd Pers.	असु	स्माम्	स्मतु

Imperfect—स्तङ्.

	Singular.	Dual.	Plural.
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1st Pers.	आस्म	आस्त	आस्त
2nd Pers.	आसोः	आस्तम्	आस्त
3rd Pers.	आसोत्	आस्ताम्	आस्तन्

249. Other important verbs of this class are—या. Pres. यामि; Pot. यायाम्; Imp. यानि; Impf. अयाम्.

250. जाग्नु. Pres. जागमि; Pot. जाग्याम्; Imp. जागराणि; Impf. अजागरम्.

251. चक्; of which the Present is as follows—

	Singular.	Dual.	Plural.
1st Pers.	चके	चक्कहे	चक्कहे
2nd Pers.	चके	चक्काये	चक्कदे
3rd Pers.	चक्ते	चक्काते	चक्कते

Pot. चक्कोय; Imp. चक्ते, चक्कः; Impf. अचक्ति.

252. इ. The इ is changed to य before weak vowel terminations.

Present—लट्:

	Singular.	Dual.	Plural.
1st Pers.	एमि	इवः	इमः
2nd Pers.	एषि	इवः	इय
3rd Pers.	एति	इतः	यन्ति

Pot. इयाम्; Imp. अयानि, इहि, एतु; Impf. आयम्.

इ with अधि, Atm.—Pres. अवीयि; Pot. अवीयोऽपि; Imp. अध्यये, अपोवः; Impf. अध्येयि.

253. वच्—Pres. वच्मि ; Pot. वच्याम् ; Imp.
वचानि, वम्बि ; Impf. अवचम्.

254. इन् Present—लट्:

	Singular.	Dual.	Plural.
1st Pers.	इन्मि	इन्मः	इन्मः
2nd Pers.	इंसि	इथः	इथ
3rd Pers.	इन्ति	इतः	इन्ति

Pot. इन्याम् ; Imp. इनानि, नहि, इन्तु, 3 Pers.
Plu. इन्तु ; Impf. अइनम्.

255. श्री, Atm takes Guṇa before all terminations and inserts इ before the terminations of third Pers. Plu. Pres., Imp., Impf.

Present—लट्:

	Singular.	Dual.	Plural.
1st Pers.	श्रै	श्रेवहि	श्रेमहि
2nd Pers.	श्रैपे	श्रयापे	श्रेष्ठे
3rd Pers.	श्रैते	श्रयाते	श्रेष्ठते

Third Pers. Plu. Imp. श्रेरताम्

Third Pers. Plu. Impf. अश्रेरत्.

256. Roots ending in च take, in the strengthened forms, Vṛiddhi instead of Guṇa before consonantal terminations. नु—नौमि.

257. अन्, जन्, रुद्, खस् and स्वप् insert इ before terminations beginning with Consonants other than य्; but ई or अ before the स् and त् of 2d. and 3rd. Pers. Impf. Par.

Pres. रोदिमि, स्वप्यमि; 3rd Pers. Sing. Impf. अरोदौत् or अरोदत्.

258. व्र्, in its strengthened forms inserts ई before consonantal terminations—व्रवीमि.

Third Conjugation.

जुहोत्वादि—*Juhoti-Class.*

259. The main feature of this class is that the base is formed by Reduplication, i.e. the doubling of the first syllable of the root (i.e. that portion of it which ends with a vowel).

260. Reduplication also appears as the characteristic feature of one kind of लिट्, in verbs of all classes, which on that account is called the Reduplicated Perfect.

261. Thus तुद् by Reduplication becomes रुतुद्; पत् becomes पपत्; बुध् becomes बुबुध्.

But in most cases a further change takes place, viz.—

a. If the root begins with the second or fourth letter of a varga, the first or third letter is substituted in Reduplication. Thus—

छिद्—चिच्छिद्; फल्—पफल्; भिद्—बिभिद्.

b. For a letter of the क-वर्ग the corresponding letter of the च-वर्ग is substituted. Thus—

c. च् is substituted for क् or ख्; ज् for ग् or घ्, and also for ह्. कम्—चकम्; खन्—चखन्; गम्—जगम्; हस्—जहस्.

d. If the root begins with more than one Consonant, the first only is reduplicated—

चिप्—चिचिप्; पच्छ—पपच्छ.

e. If the root begins with a sibilant followed by the first or second letter of a varga, the sibilant is dropped—

सर्ध—पसर्ध्; स्या—तस्या.—But सू—ससू.

f. A radical long vowel is shortened in Reduplication—

धा—दधा; नी—निनी; गाह—जगाह.

g. Final ए, ई, ओ become ए in Reduplication—

Lit. of गे—जगो; Lit. of शो—शगो.

SECOND GROUP.

h. If not final, ए and ऐ become इ in Reduplication ; ओ and औ become ओ—

सेव—सियेव; ढोक—डुढोक.

262. क्त becomes ए in the Reduplicated Perfect (लिद); it becomes इ in the special tenses of the चुहीति-class—

भ—Lit वभार; Present विभर्ति.

263. Further features of the चुहीति-class are the dropping of the न् in the terminations of the third Person Plural Pres. and Imp. Par.; and the substitution of उम् for अन् in the third Pers. Plu. Impf. Par —इ takes धि in 2nd Pers. Imp. Par

264. PARASHMAIPADA. इ-

Present—स्त्रः

	Singular.	Dual.	Plural.
1st Pers.	चुहीमि	चुहुवः	चुहमः
2nd Pers.	चुहीपि	चुहयः	चुहय
3rd Pers.	चुहीति	चुहतः	चुहति

Potential—लिङ्गः

	Singular.	Dual.	Plural.
1st Pers.	चुहयाम्	चुहयाव	चुहयाम्
2nd Pers.	चुहयाः	चुहयातम्	चुहयात
3rd Pers.	चुहयात्	चुहयाताम्	चुहयः

Imperative—लोट्.

	Singular.	Dual.	Plural.
1st Pers.	चुहवानि	चुहवाव	चुहवाम्
2nd Pers.	चुहधि	चुहतम्	चुहत्
3rd Pers.	चुहोत्	चुहताम्	चुहत्

Imperfect—लड्.

	Singular.	Dual.	Plural.
1st Pers.	अचुहवम्	अचुहव	अचुहम्
2nd Pers.	अचुहोः	अचुहतम्	अचुहत्
3rd Pers.	अचुहोत्	अचुहताम्	अचुहतुः

265. ATMANEPADA—भू.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	विभ्वे	विभवहे	विभवहे
2nd Pers.	विभये	विभाये	विभघे
3rd Pers.	विभते	विभाते	विभते

Potential—लिङ्.

	Singular.	Dual.	Plural.
1st Pers.	विभोय	विभोवहि	विभोमहि
2nd Pers.	विभीयाः	विभीयायाम्	विभोधम्
3rd Pers.	विभीत	विभीयाताम्	विभोरन्

SECOND GROUP.

Imperative—लोट्-

	Singular.	Dual.	Plural.
1st Pers.	विभरे	विभरावहे	विभरामहै
2nd Pers.	विभृष्व	विभ्रायाम्	विभ्रधम्
3rd Pers.	विभ्रताम्	विभ्राताम्	विभ्रताम्

Imperfect—लङ्-

	Singular.	Dual.	Plural.
1st Pers.	अविभि	अविभ्रवहि	अविभ्रमहि
2nd Pers.	अविभ्रया:	अविभ्रायाम्	अविभ्रधम्
3rd Pers.	अविभ्रत	अविभ्राताम्	अविभ्रत

266. The two important roots दा and धा drop the ा of the root in the forms which take no strengthening, so that the bases are दद् and दध् (instead of ददा and दधा). When the ध् of दध् becomes द् or त् owing to Sandhi, the initial द becomes प्.

.. a. PARASMAIPADA—दा-

Present—लट्-

	Singular.	Dual.	Plural.
1st Pers.	ददामि	ददः	दद्मः
2nd Pers.	ददासि	दद्यः	दद्य
3rd Pers.	ददाति	दत्तः	ददति

Pot. दद्याम्; Impf. अददाम्, third Pers. Plu. अददुः.

Imperative—सोट्.

	Singular.	Dual.	Plural.
1st Pers.	ददानि	ददाव	ददाम
2nd Pers.	देहि (irregular)	दत्तम्	दत्त
3rd Pers.	ददातु	दत्ताम्	दत्त

ATMANEPADA.

Pres. ददे, दसे, दत्ते; Pot. ददोय; Imp. ददे, दत्त; Impf. अददि, अदत्या:, अदत्त.

b. PARASMAIPADA-धा.

Present—सट्.

	Singular.	Dual.	Plural.
1st Pers.	दधामि	दधः	दधः
2nd Pers.	दधासि	धत्या:	धत्य
3rd Pers.	दधति	धत्तः	दधति

Pot. दध्याम्; Impf. अदधाम्. 3rd Pers. Plu. अदधुः.

Imperative—सोट्.

	Singular	Dual.	Plural.
1st Pers.	दधानि	दधाव	दधाम
2nd Pers.	धेहि (irregular)	धत्तम्	धत्त
3rd Pers.	दधातु	धत्ताम्	धत्त

ATMANEPADA.

Present—लोट्-

	Singular.	Dual.	Plural.
1st Pers.	दधे	दधहै	दधहै
2nd Pers.	धते	दधाये	धहै
3rd Pers.	धते	दधाते	दधते

Pot. दधीयः; Impf. अदधि, अधत्या, अधत्त-

Imperative—लोट्-

	Singular.	Dual.	Plural.
1st Pers.	दधे	दधावहै	दधामहै
2nd Pers.	धत्व	दधायाम्	धहम्
3rd Pers.	धत्वान्	दधाताम्	दधताम्

267. भौ optionally shortens its vowel in the weak forms before consonantal terminations. Pres. Par. विभेदि; Dual विभौवः, विभीयः, विभीतः or विभिवः, विभियः, विभितः; Plu. विभेदः or विभिमः, विभौय or विभिय, विभति. Pot. विभौयाम् or विभियाम्. 2nd Pers. Sing. Imp. विभौषि or विभिहि. Impf. 2nd Pers. Sing. Imp. विभौषि or विभिहि. Impf. अविभयम्, अविभै, अविभेत्; 3rd Pers. Plu. अविभयः.

268. मा forms the base मिमो before consonantal terminations, मिम् before vowel terminations.

ATMANEPADA.

Present—लट्-

	Singular.	Dual.	Plural.
1st Pers.	मिने	मिमीवहे	मिमीमहे
2nd Pers.	मिमौये	मिमाधे	मिमौधे
3rd Pers.	मिमीति	मिमाति	मिमते

Pot. मिमौयः; Imp. मिमै, मिमीष्व, मिमीताम्; Impf. अमिमि.

269. इ 'to abandon', in the weak forms, forms the base जहो or जहि before consonantal terminations, जह् before vowel terminations and also in Potential. Pres. जहामि, जहासि, जहाति; जहोवः or जहिवः etc.; 3rd Pers. Plu. जहति. Pot. जह्याम्. Imp. जहानि, जहाहि or जहोहि or जहिहि, जहातु. Impf. अजहाम्, 3rd Pers. Plu. अजह्.

*Fifth Conjugation.*स्त्रादि—*Su-class.*

270. The base is formed by adding to the root, त्, the त् of which takes Guna in the strong forms.

271. The उ of सु is optionally dropped before व् and म्, unless a conjunct consonant precedes. Hence 1st. Pers. Plu. Pres. of सु—सुनुमः or सुन्मः; but of यक्—यक्नुमः only.

272. In weak forms, the उ of सु, if preceded by a conjunct consonant, is changed into चव् before consonantal terminations.

273. The हि of the 2nd Pers. Sing. Imp. is dropped, unless the उ is preceded by a compound consonant. Hence सुतु, but यक्नुहि.

274. PARASMAIPADA—सु.

Present—सट्.

	Singular.	Dual.	Plural.
1st Pers.	सुनीमि	सुनुवः or सुन्वः	सुनुमः or सुन्मः
2nd Pers.	सुनीपि	सुनुयः	सुनुय
3rd Pers.	सुनीति	सुनुतः	सुन्वन्ति

Potential—सिङ्.

	Singular.	Dual.	Plural.
1st Pers.	सुनुयाम्	सुनुयाव	सुनुयाम
2nd Pers.	सुनुयात्	सुनुयातम्	सुनुयात
3rd Pers.	सुनुयात्	सुनुयाताम्	सुनुयः

Imperative—लोट्-

1st Pers.	सुनवानि	सुनवाव	सुनवाम
2nd Pers.	सुनु	सुनुतम्	सुनुत
3rd Pers.	सुनोतु	सुनुताम्	सुन्वन्तु

Imperfect—लड्-

1st Pers.	असुनवम्	असुनुव or असुन्व	असुनुम or असुन्द
2nd Pers.	असुनोः	असुनुतम्	असुनुत
3rd Pers.	असुनोत्	असुनुताम्	असुन्वन्

ATMANEPADA—सु-

Present—लट्-

	Singular.	Dual.	Plural.
1st Pers.	सुन्वे	सुनुवहे, or सुन्वहे	सुनुमहे, or सुन्वहे
2nd Pers.	सुनुये	सुन्वाये	सुनुधे
3rd Pers.	सुनुते	सुन्वाते	सुन्वते

Potential—लिङ्-

	Singular.	Dual.	Plural.
1st Pers.	सुन्वीय	सुन्वीवहि	सुन्वीमहि
2nd Pers.	सुन्वीयाः	सुन्वीयायाम्	सुन्वीव्यम्
3rd Pers.	सुन्वीत	सुन्वीयाताम्	सुन्वीरन्

Imperative—नोट्

Singular.	Dual.	Plural.
1st Pers. सुनवै	सुनवावहै	सुनवामहै
2nd Pers. सुनुव	सुन्वायाम्	सुनुध्वम्
3rd Pers. सुनुताम्	सुन्वाताम्	सुन्वताम्

Imperfect—लड्

Singular.	Dual.	Plural.
1st Pers. असुन्वि	असुनुवहि or असुन्वहि	असुनुमहि or असुन्वहि
2nd Pers. असुनुया	असुन्वायाम्	असुनुध्वम्
3rd Pers. असुनुत	असुन्वाताम्	असुन्वत

275. अ substitutes र्ह for र् in all special tenses. Pres. शृणोमि; Pot. शृणुयाम्; Imp. शृणवानि, शृणु, शृणोतु; Impf. अशृणवम्.

Seventh Conjugation:

रुधादि—Rudh-class.

276. The base is formed by inserting before the final consonant न् in the strong forms and न् in the weak forms; thns from रुध्—रुणभि and रुणाः.

277. PARASMAIPADA—युज्

Present—लट्

	Singular.	Dual.	Plural.
1st Pers.	युनचिम्	युञ्जवः	युञ्जनाः
2nd Pers.	युनचि	युञ्ज्वयः	युञ्ज्वय
3rd Pers.	युनक्ति	युञ्जतः	युञ्जन्ति

Potential—लिङ्

	Singular.	Dual.	Plural.
1st Pers. P	युञ्ज्याम्	युञ्ज्याव	युञ्ज्याम
2nd Pers.	युञ्ज्याः	युञ्ज्यातम्	युञ्ज्यात
3rd Pers.	युञ्ज्यात्	युञ्ज्याताम्	युञ्ज्यन्तुः

Imperative—लोट्

	Singular.	Dual.	Plural.
1st Pers.	युनजानि	युनजाव	युनजाम
2nd Pers.	युञ्ज्यन्ध	युञ्ज्ञतम्	युञ्ज्ञता
3rd Pers.	युनक्तु	युञ्ज्ञाम्	युञ्ज्ञन्तु

Imperfect—लड्

	Singular.	Dual.	Plural.
1st Pers.	अयुनजम्	अयुञ्ज्व	अयुञ्जम
2nd Pers.	अयुनक्	अयुञ्ज्ञतम्	अयुञ्ज्ञता
3rd Pers.	अयुनक्	अयुञ्ज्ञाम्	अयुञ्ज्ञन्

278. ATMANEPADA.—एवं

Present—स्तुः

	Singular.	Dual.	Plural.
1st Pers.	रुम्हि	रुम्हहि	रुम्हहि
2nd Pers.	रुम्हते	रुम्हाये	रुम्हते
3rd Pers.	रुम्हते	रुम्हाते	रुम्हते

Potential—लिङ्

	Singular.	Dual.	Plural.
1st Pers.	रुम्हीय	रुम्हीवहि	रुम्हीमहि
2nd Pers.	रुम्हीयाः	रुम्हीयायाम्	रुम्हीधम्
3rd Pers.	रुम्हीत	रुम्हीयाताम्	रुम्हीरन्

Imperative—स्तोऽ

	Singular.	Dual.	Plural.
1st Pers.	रुष्धते	रुष्धावहि	रुष्धामहि
2nd Pers.	रुम्हते	रुम्हायाम्	रुम्हम्
3rd Pers.	रुम्हाम्	रुम्हाताम्	रुम्हताम्

Imperfect—लङ्

	Singular.	Dual.	Plural.
1st Pers.	अरुम्हि	अरुम्हहि	अरुम्हहि
2nd Pers.	अरुम्हाः	अरुम्हायाम्	अरुम्हम्
3rd Pers.	अरुम्हत	अरुम्हाताम्	अरुम्हत

279. The original nasal of a root is dropped in forming the base—thus, from अन्त्—अन्तिः अनतिः.

Eighth Conjugation.

तनादि—*Tan-class.*

280. The base is formed by adding उ to the root; in the strong forms the उ takes Guna.

281. The उ is optionally dropped before व् and म् if not preceded by a conjunct consonant. In the weak forms उ, if preceded by a conjunct consonant, is changed to उव् before terminations beginning with a vowel; to व् in other cases. The वि� of the 2nd Pers. Sing. Imp. is dropped after उ not preceded by a conjunct consonant.

282. PARASMAIPADA—तन्.

Present—लद्.

Singular.	Dual.	Plural.
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1st Pers. तनोमि	तनुवः or तन्वः	तनुमः or तन्वः
2nd Pers. तनोषि	तनुयः	तनुय
3rd Pers. तनोति	तनुतः	तन्वन्ति

Potential—लिङ्.

Singular.	Dual.	Plural.
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1st Pers. तनुयाम्	तनुयाव	तनुयाम
2nd Pers. तनुयाः	तनुयातम्	तनुयात
3rd Pers. तनुयात्	तनुयाताम्	तनुयः

Imperative—लोट्

Singular.	Dual.	Plural.
-----------	-------	---------

1st Pers. तनवानि	तनवाव	तनवाम्
2nd Pers. तनु	तनुतम्	तनुत
3rd Pers. तनोतु	तनुताम्	तन्वन्तु

Imperfect—लड्

Singular.	Dual.	Plural.
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1st Pers. अतनवम्	अतनुव or, अतन्व	अतनुम् or अतन्म
2nd Pers. अतनोः	अतनुतम्	अतनुत
3rd Pers. अतनोत्	अतनुताम्	अतन्वन्

ATMANEPADA—तन्

Present—लद्

Singular.	Dual.	Plural.
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1st Pers. तन्वे	तनुवहे or तन्वहे	तनुमहे or तन्महे
2nd Pers. तनुये	तन्वाये	तनुध्वे
3rd Pers. तनुते	तन्वाते	तन्वते

Potential—लिड्

Singular.	Dual.	Plural.
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1st. Pers. तन्वीय	तन्वीवहि	तन्वीमहि
2nd Pers. तन्वीयाः	तन्वीयायाम्	तन्वीध्वम्
3rd Pers. तन्वीत	तन्वीयाताम्	तन्वीरन्

Imperative—लोट्.

	Singular.	Dual.	Plural.
1st Pers.	तन्वै	तनवावहे	तनवामहै
2nd Pers.	तनुव	तन्वाधाम्	तनुधम्
3rd Pers.	तनुताम्	तन्वाताम्	तन्वताम्

Imperfect—लड्.

	Singular.	Dual.	Plural.
1st Pers.	अतन्वि	अतनुवहि or अतन्वहि	अतनुमहि or अतन्वहि
2nd Pers.	अतनुया:	अतन्वायाम्	अतनुधम्
3rd Pers.	अतनुत	अतन्वाताम्	अतन्वत

283. छ takes for its strong base करो, its weak base कुरु. The final च of कुरु is dropped before terminations beginning with व् or म्, and in Potential Par.

PARASMAIPADA—छ,

Present—सट्.

	Singular.	Dual.	Plural.
1st Pers.	करोमि	कुर्वं:	कुर्मः
2nd Pers.	करोयि	कुरुयः	कुरुय
3rd Pers.	करोति	कुरुतः	कुर्वन्ति

Pot. कुर्याम्; Imp. करवाणि; कुरु, करोतु; Impf. अकरवम्, अकरोः, अकरोत्.

Pres. Atm. कुर्वे, कुरुये, कुरुते. Pot. कुर्वीय; Imp. करवै, कुरुष्व, कुरुताम्; Impf. अकुर्विः.

Ninth Conjugation.

क्रयादि—*Kri-class.*

284. The base is formed by adding ना to the root. In the weak forms ना becomes न् before terminations beginning with a vowel, नी before terminations beginning with a consonant.

285. Roots ending in a consonant form the 2nd Pers. Sing. Imp. Par. in आन instead of हि—
सुपाण from सुप्.

286. PARASMAIPADA—क्री.

Present—स्तटः

	Singular.	Dual.	Plural.
1st Pers.	क्रीष्णमि	क्रीष्णैवः	क्रीष्णैमः
2nd Pers.	क्रीष्णसि	क्रीष्णैषः	क्रीष्णैष
3rd Pers.	क्रीष्णति	क्रीष्णैतः	क्रीष्णैति

Potential—सिङ्गः

	Singnlar.	Dual.	Plural.
1st Pers.	क्रीष्णयाम्	क्रीष्णैयाव	क्रीष्णैयाम्
2nd Pers.	क्रीष्णयाः	क्रीष्णैयातम्	क्रीष्णैयातः
3rd Pers.	क्रीष्णयात्	क्रीष्णैयाताम्	क्रीष्णैयुः

Imperative—लोट्.

	Singular.	Dual.	Plural.
1st Pers.	क्रीणानि	क्रीणाव	क्रीणाम्
2nd Pers.	क्रीणीहि	क्रीणीतम्	क्रीणीत
3rd Pers.	क्रीणात्	क्रीणीताम्	क्रीणन्तु

Imperfect—लड्.

	Singular.	Dual.	Plural.
1st Pers.	अक्रीणाम्	अक्रीणीव	अक्रीणीम्
2nd Pers.	अक्रीणः	अक्रीणीतम्	अक्रीणीत
3rd Pers.	अक्रीणात्	अक्रीणीताम्	अक्रीणन्

ATMANEPADA—क्री.

Present—लट्.

	Singular.	Dual.	Plural.
1st Pers.	क्रीषे	क्रीणीवहे	क्रीणौमहे
2nd Pers.	क्रीणीषे	क्रीणाये	क्रीणीध्ये
3rd Pers.	क्रीणीते	क्रीणाते	क्रीणते

Potential—लिड्.

	Singular.	Dual.	Plural.
1st Pers.	क्रीणीय	क्रीणीयहि	क्रीणीमहि
2nd Pers.	क्रीणीयाः	क्रीणीयायाम्	क्रीणीध्यम्
3rd Pers.	क्रीणीत	क्रीणीयताम्	क्रीणीरन्

Imperative—लोटः

	Singular.	Dual.	Plural.
1st Pers.	क्रीणे	क्रीणावहै	क्रीणामहै
2nd Pers.	क्रीणीष्व	क्रीणायाम्	क्रीणीष्वम्
3rd Pers.	क्रीणीताम्	क्रीणाताम्	क्रीणताम्

Imperfect—लडः

	Singular.	Dual.	Plural.
1st Pers.	अक्रीणि	अक्रीणीष्वहि	अक्रीणीमहि
2nd Pers.	अक्रीणीयाः	अक्रीणायाम्	अक्रीणीष्वम्
3rd Pers.	अक्रीणीत	अक्रीणाताम्	अक्रीणत

287. The penultimate nasal of a root is dropped in forming the base; thus from अन्त—
अन्तामि, अन्तीमः; from बन्ध—बन्धामि etc.

288. Certain roots such as धू, पू, लू, and all
roots in चृ, shorten their vowel—

पुनामि; लुनामि; स्वरणामि.

289. अह substitutes अहृ for अह—अह्नामि;
अह्नीयाम्; अह्नानि, अह्नाण, अह्नातु; अग्नह्नाम्.

290. ज्ञा substitutes जा for ज्ञा—जानामि;
जानीयाम् etc.



General Tenses and Moods.

Intermediate—ए.

291. In the general Tenses and Moods—as also in the formation of some verbal derivatives such as the Infinitive and certain Participles—the vowel ए is in many cases inserted between the root and the termination. Thus e.g. the root विद् forms the 1st Pers. Plu. लिट्—विविदि-म्; the 3rd Pers. Sing. लृट्—वेदि-ष्टति; the Infinitive वेदि-तुम्. Roots, which take the intermediary ए regularly, are called सेट् roots; those which do not take it are called अनिट् roots; while the term वेट् ‘optionally अनिट्’ is applied to roots which may or may not take the ए.

292. The majority of roots belong to the सेट् class. To the अनिट् class there belong most monosyllabic roots ending in vowels, and about one hundred roots ending in consonants (शक्, पञ्, मुच् etc.). A small number of roots (such as स्वन्द्, सूज्, हह्) are optionally अनिट्.

293. The rules for the formation of the general Tenses and Moods apply to verbs of all the ten Conjugations alike. The distinction of special bases, which is characteristic of the

special Tenses and Moods, is not maintained. Verbs of the 10th Conjugation—**तुरादि**—however, preserve the characteristic अय in the general tenses also (except in लुड्, and the Par. of आयियि-तिड्).

Perfect Tense—तिट्

294. This Tense is formed either by Reduplication, or in a 'periphrastic' way (about which see Rule 327).

295. Monosyllabic roots beginning with consonants or the vowels अ आ, इ उ and ऋ—provided these vowels be followed by one consonant only—take the Reduplicated Perfect. आम्, however, takes the Periphrastic Perfect only. Monosyllabic roots beginning with a long vowel (except आ), or a short vowel (except अ) followed by more than one consonant, all roots of more than one syllable, all roots of the tenth class, and derivative verbs (such as Causatives) take the Periphrastic Perfect. उप्, विद्, जाग्, भी, झी, ख् इ and दरिद्रा form both the Perfects.

Reduplicated Perfect.

296. Reduplication is effected according to the general principles given in Rules 260 ff. But the following additional rules have to be noted.

297. Initial आ undergoes no change. Initial अ, followed by one consonant only, is changed to ओ—

Perfect base of आप्—आप् ; of अस्—आस्.

298. Roots beginning with अ followed by more than one Consonant, and roots beginning with क्त, reduplicate by means of आन्—

Perf. base of अञ्ज्—आनञ्ज् ; of कट्ज्—आनट्ज्.

299. Roots beginning with इ contract the reduplicative इ with the इ of the root into ई ; but if the इ of the root takes Guṇa or Vṛiddhi, ए is inserted between Reduplication and root. Thus from इप्—ईषुः (3rd Pers. Plu.) and इयैप् (1st Pers. Sing.).

300. यच्, यद्, यप्, यस्, यह् form the Reduplication by means of उ ; खप् by means of चु ; यज् by means of ई ; and यध् by means of वि. Thus 1st Pers. Sing.—उवाच, उवाद, उवाप, उवास, उवाह, सुवाप, इयाज, विवाध.

301. The Personal Terminations (तिङ्) of लिङ् are as follows—

Parasmaipada.

	Singular.	Dual.	Plural.
1st Pers.	अ	ओ	ओ
2nd Pers.	ए	ओयूम्	ओ
3rd Pers.	ए	ओत्तुम्	ओम्

Atmanepada.

	Singular.	Dual.	Plural.
1st Pers.	ए	वहे	महे
2nd Pers.	से	आये	ज्ये
3rd Pers.	ए	आते	दूरे

302. Before the terminations of the Singular Parasmaipada the base is strengthened as follows—

(a) Final इ, औ, उ, ऊ, ऋ, ऋि take Guṇa or Vṛiddhi in 1st Pers. Sing., Guṇa only in 2nd Pers. Sing., Vṛiddhi only in 3rd Pers. Sing. Thus from नौ—निनय or निनाय; निनेय; निनाय.

From सु—तुष्टाव or तुष्टव; तुष्टोय; तुष्टाव.

From चं—चकर or चकार; चकर्य; चकार.

(b) इ, उ followed by one Consonant take Guṇa in the three Persons Singular—

भिद ... बिमेद; बिभेदिय; बिभेद.

तुद ... तुतोद; तुतीदिय; तुतोह.

क्षप ... चकर्प; चकर्दिय; चकर्प.

(c) ऋ followed by one Consonant is optionally lengthened in 1st Pers. Sing.; necessarily lengthened in 3rd Pers. Sing.; remains unchanged in 2nd Pers. Sing.

पच—पपच or पपाच; पपक्य; पपाच.

303. a. Between the consonantal terminations (य, व, म, से, वहे, महे) and the base most roots, whether सेट् or अनिट्, insert an इ; thus—

2nd Pers. Sing. of भिट् and तुट्-विभेदिय; तुतोदिय. 1st Pers. Plu.—विभिदिम्; तुतुदिम्.

b. The eight roots क्ष, ल्ह, ह्ल, स्ल, ह्ल, ल्हु, ल्हु, स्लु do not take the intermediate इ; hence—चकर्य; चलम्; दुद्रोय, दुहुम्.

c. Most monosyllabic roots in ऋ्य do not take the इ before य; thus from स्मृ—समर्थ.

d. Optionally अनिट् roots may or may not insert the इ; thus—सस्मन्दिये or सस्मन्ते.

e. अनिट् roots ending in vowels (except ऋ) or containing the vowel अ may or may not insert the इ before य; thus नै—निनेय or निनियथ; छन्—जघनिय or जघन्य.

304. There are certain important rules of internal Sandhi as to the mode in which the Personal Terminations are joined to लिट् bases. The chief are as follows—

a. Before vowel terminations इ and ई when preceded by one consonant change to य; when preceded by more than one consonant, to इय;

thus 3rd Pers. Plu. of नी—निन्यः; of प्री—प्रिप्यः. उ and ऊ change to उव् throughout. Thus from पू—पुम्बुः.

b. क्त when preceded by one consonant changes to र्; when preceded by more than one, to अर्. Thus from धृ—दध्मुः; from स्मृ—सम्भरुः. क्त mostly changes to अर्. Thus from कृ—चकरुः.

c. The ए, ऐ, ओ and औ which appear as the Guṇa and Vṛiddhi of इ, ई, उ, ऊ, change to अय्, आय्, अव्, आव्.

Thus from निने and निनै (strong लिट् base of नी)—1st Pers. Sing. निनय and निनाय; from तुष्टो or तुष्टौ (स्तु)—तुष्टव or तुष्टाव.

305. The Sandhi changes undergone by final consonants of the लिट् base, when coming into contact with consonantal terminations, are of very various kinds and are best learned by practice.

306. लिट् of भिद्, तुद्, नी, क्त.

Parasmaipada.	Atmanepada.
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Singular.	Singular.
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1st Pers. विभेद	विभिदि
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2nd Pers. विभेदिष्य	विभिदिष्ये
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3rd Pers. विभेद	विभिदे
-----------------	--------

Dual.

Dual.

1st Pers. विभिदिव
2nd Pers. विभिदयुः
3rd Pers. विभिदतुः

विभिदिवहे
विभिदाये
विभिदाते

Plural.

Plural.

1st Pers. विभिदिम
2nd Pers. विभिद
3rd Pers. विभिदुः

विभिदिमहे
विभिदिध्वे
विभिदिरे

Parasmaipada.

Atmanepada.

Singular.

Singular.

1st. Pers. तुतीद
2nd Pers. तुतोदिय
3rd Pers. तुतोद

तुतुदे
तुतुदिये
तुतुदे

Dual.

Dual

1st Pers. तुतुदिव
2nd Pers. तुतुदयुः
3rd Pers. तुतुदतुः

तुतुदिवहे
तुतुदाये
तुतुदाते

Plural.

Plural.

1st Pers. तुतुदिम
2nd Pers. तुतुद
3rd Pers. तुतुदुः

तुतुदिमहे
तुतुदिध्वे
तुतुदिरे

Parasmaipada.	Atmanepada.
Singular.	Singular.
1st Pers. निनाय or निनय	निन्ये
2nd Pers. निनयिथ or निनेय	निन्यिषे
3rd Pers..निनाय	निन्ये
Dual.	Dual.
1st Pers. निन्यिव	निन्यिवहि
2nd Pers. निन्ययः	निन्याये
3rd Pers. निन्यतुः	निन्याते
Plural.	Plural.
1st Pers. निन्यिम	निन्यिमहि
2nd Pers. निन्य	निन्यिष्वे
3rd Pers. निन्युः	निन्यिरे
Parasmaipada.	Atmanepada.
Singular.	Singular.
1st Pers. चकार or चकर	चक्रे
2nd Pers. चकर्व	चक्रपे
3rd Pers. चकार	चक्रे
Dual.	Dual.
1st Pers. चक्रव-	चक्रवहि
2nd Pers. चक्रयुः	चक्राये
3rd Pers. चक्रतुः	चक्राते

Plural.	Plural.
1st Pers. चक्षम	चक्षमहे
2nd Pers. चक्ष	चक्षाद्
3rd Pers. चक्षुः	चक्षिरे

307. Certain roots weaken the लिट् base in a special way in the weak forms (i.e. all forms except Singular Par.).

308. Roots in आ, ए, ऐ, ओ drop the final vowel in all weak forms and also optionally before the termination 2nd Pers. Sing. Par., if द् is prefixed to it. In the 1st and 3rd Pers. Sing. Par. the final vowel and the termination अ combine into औ.

Thus लिट् of दा—

Parasmaipada.	Atmanepada.
Singular.	Singular.
1st Pers. ददी	ददे
2nd Pers. ददाध or ददिध	ददिपे
3rd Pers. ददौ	ददे
Dual.	Dual.
1st Pers. ददिव	ददिवहे
2nd Pers. ददयुः	ददाये
3rd Pers. ददतुः	ददते

Plural.	Plural.
1st Pers. ददिम	ददिमहे
2nd Pers. दद	ददिष्वे
3rd Pers. ददुः	ददिरे
गै—जगौ, जगाय or जगिष्य, जगै etc.	

309. Roots which contain the vowel अ between two simple consonants and which reduplicate the initial consonant unchanged, drop the Reduplication and change the अ to ए in all weak forms, as also in 2nd Pers. Sing. Par., if there is the intermediary त्. Hence लिट् of तन्—

PARASMAIPADA.

Singular.	Dual.	Plural.
1st Pers. ततान् or ततन्	तेनिव	तेनिम
2nd Pers. ततन् or तेनिय	तेनयुः	तेन
3rd Pers. ततान्	तेनतुः	तेनुः

ATMANEPADA.

Singular.	Dual.	Plural.
1st Pers. तेने	तेनिवहे	तेनिमहे
2nd Pers. तेनिये	तेनयि	तेनिष्वे
3rd Pers. तेने	तेनाते	तेनिरे

From पत्—पपात्, पेतिय etc.

310. भज् and त् form लिट् in the same way.

भज् 3rd Pers. Sing. Par. बभाज, Du. भेजतुः, Plu. भेज्युः; 3rd Pers. Sing. Atm.—भेजे, Plu. भेजिरे.

तृ—3rd Pers. Sing. Par. ततारु Du. तंरतुः, Plu. तेरः.

311. Certain other roots form their लिट् either regularly, or like तन्. Thus—राज्—राज; रराजतुः or रेजतुः; रराजुः or रेजुः.

312. गम्, हन्, वन्, and खन् drop their radical vowel in the weak forms; the ह् of हन् is changed to घ्. Thus लिट् of गम्—

Parasmaipada.

	Singular.	Dual.	Plural.
1st Pers.	जगाम or जगम	जग्मिव	जग्मिम
2nd Pers.	जगन्न or जगमिथ	जग्मयुः	जगम
3rd Pers.	जगाम	जग्मतुः	जगमुः

Atm. (after certain Prepositions) जगमे, 3rd Pers. Plu. जगिरे.

इन्—जघान or जघन, जघन्य or जघनिय, जघान; जघिव, etc.

✓ जन् Atm.—जन्ते.

313. जधाम (which is used as the लिट् of अद्) similarly drops its vowel in the weak forms—
Plural जधिम, जध, जधः.

314. वच्, वद्, वण्, वश्, वस्, वह् (besides taking च for व in Reduplication; see Rule 300), in the weak forms, excepting 2nd Pers. Sing. Par., substitute उ for the व of the root and then contract the two उ into ऊ

PARASMAIPADA—वच्.

	Singular	Dual.	Plural.
1st Pers.	उवाच or उवच	ऊनिव	ऊचिम
2nd Pers.	उवक्य or उवचिय	ऊचयुः	ऊच
3rd Pers.	उवाच	ऊचतुः	ऊहुः

315. Analogously सप् forms सुप्वाप, सुपुपतुः, सुपुः:

316. यज् in Lit. has the strong base इयज् or इयाज्, and the weak base ईज्—इयाज्; 3rd Pers. Plu. Par. ईज्, Atm. ईजिरे.

317. व्यध् forms विव्याध; विविधतुः, विविधः.

318. यह् in the weak forms substitutes ऊ for र—जयाह, जस्तहतुः, जस्तहुः.

319. The reduplicated निट् of भू is as follows—

PARASMAIPADA—भू.

	Singular.	Dual.	Plural.
1st Pers.	वभूव	वभूविव	वभूविम
2nd Pers.	वभूविय	वभूवयुः	वभूव
3rd Pers.	वभूव	वभूवतुः	वभूवुः

320. आग् (स्थादि) forms the निट् base आनग्—
1st Pers. Sing. Atm. आनगे.

321. जि forms जिगाय; Atm. (after certain Prepositions) जिग्ने.

चि forms चिकाय or चिघाय; Atm. चिक्ने or चिघ्ने.

322. दृश् and सूज् form 2nd Pers. Sing. Par. either ददर्जिय and ससर्जिय, or दद्रष्ट and सस्रष्ट.

323. चुहे forms चुहाव; Atm. चुहुवे.

324. वे forms its Lit. either regularly—वयो, 3rd Pers. Plu. वयु, or uses the strong base उवय् and the weak base ऊय् or ऊव्—3rd Pers. Sing. Par. उवाय; 3rd Pers. Du. ऊवतुः or ऊयतुः; 3rd Pers. Plu. ऊवुः.

325. A लिट् form आह appears in the following five Persons—Sing. 2nd Pers. and 3rd Pers.—आत्य, आह; Du. 2nd Pers. and 3rd Pers.—आहयु, आहतुः; Pln. 3rd Pers.—आहुः. These forms have the sense of the Present Tense and may be substituted for the corresponding Present forms of ब्रू i.e. व्रीति etc.

326. विद् (भदादि) forms the Lit. विवेद्. The following forms of this verb are लिट् in formation (although without Reduplication), but Present in meaning—'I know' etc.

	Singular.	Dual.	Plural.
1st Pers.	विद्	विद्वा	विद्वान्
2nd Pers.	विद्य	विद्युः	विद्य
3rd Pers.	विद्	विद्युः	विद्युः

Periphrastic Perfect.

327. This Perfect is formed by joining the termination आम् to the root and by adding to the base thus formed the Reduplicated Perfect Par. of अम् or भू, or the Red. Perf. Par. or Atm. of क्त.

328. As to which verbs take the Periphrastic Perfect, see Rule 295. अम् and भू are used after Par. as well as Atm. Verbs; क्त Par. after Par. Verbs, क्त Atm. after Atm. Verbs. Thus—

उन्द्र॒ Par.—उन्द्रामास् or उन्द्रांवभूव or उन्द्रांचकार.

ईड॒ Atm.—ईडामास् or ईडांवभूव or ईडांचके.

329. Before आम् a final vowel of a root or a short vowel followed by one Consonant only takes Guṇa. Thus from उप्—ओपामास् etc. विद् is an exception—विदांचकार.

330. आस्, Atm.

Singular.	Singular.	Singular.
1st Pers. आसामास	आसांवभूव	आसांचक्रे
2nd Pers. आसामासिथ	आसांवभूविथ	आसांचक्रपि
3rd Pers. आसामास	आसांवभूव	आसांचक्रे
Dual.	Dual.	Dual.
1st Pers. आसामासिव	आसांवभूविव	आसांचक्रवहे
2nd Pers. आसामासयुः	आसांवभूवयुः	आसांचक्राये
3rd Pers. आसामासतुः	आसांवभूवतुः	आसांचक्राते
Plural.	Plural.	Plural.
1st Pers. आसामासिम	आसांवभूविम	आसांचक्रमहे
2nd Pers. आसामास	आसांवभूव	आसांचक्रद्दे
3rd Pers. आसामासुः	आसांवभूवुः	आसांचक्रिरे

331. The roots मी झी भु and झु take Reduplication before आस्—

विभयांचकार् विभरांचकार् etc.

Aorist—तुष्ट-

332. The Aorist takes the augment अ. in the same way as the Imperfect (जट्)

333. The Personal Terminations are the same as in the Imperfect ; some तुङ् forms take उम्, instead of अन्, in 3rd Pers. Plu. Par.

334. There are two main classes of तुङ् formations. In the first class the Personal Terminations are added to the root either immediately or after an intermediate अ. In the second class a letter of the श्व group (Sibilants) is inserted between the root and the terminations. Of the first class three varieties have to be distinguished, and four of the second class. Some roots form their तुङ् in one way only ; others in several.

FIRST CLASS.

AORISTS WITHOUT AN INTERMEDIATE SIBILANT.

First Form.

335. The terminations are added to the root immediately. The termination of the 3rd Pers. Plu. is उम्, before which a final vowel of the root is dropped. The Parâsmaipada terminations only are used.

दा—तुङ्गः

	Singular.	Dual.	Plural.
1st Pers.	अदाम्	अदाव	अदाम
2nd Pers.	अदाः	अदातम्	अदात
3rd Pers.	अदात्	अदाताम्	अदुः

336. भू takes the termination अन् in 3rd Pers. Plural, and (as in लिट्) changes its ऊ into उव् before vowel terminations.

	Singular.	Dual.	Plural.
1st Pers.	अभूवम्	अभूव	अभूम
2nd Pers.	अभूः	अभूतम्	अभूत
3rd Pers.	अभूत्	अभूताम्	अभूवन्

Second Form.

337. अ is added to the root before the Personal Terminations. This अ is dropped before terminations beginning with अ; it is lengthened before य and म.

338. Before the added अ a final च्छ or च्छ of the root takes Guṇa; thus from सु—पसरत् दृग् also forms अदग्नंत्.

This form generally is Paramaṇipada.

Parasmaipada—सिद्धं

	Singalar.	Dual.	Plural.
1st Pers.	असिद्धम्	असिद्धाव	असिद्धाम्
2nd Pers.	असिद्धः	असिद्धतम्	असिद्धत
3rd Pers.	असिद्धत्	असिद्धताम्	असिद्धन्

Third Form.

339. अ is added to the root before the Personal Terminations, and the root takes a peculiar Reduplication subject to complicated rules. The reduplicative Vowel is, in many cases, lengthened. This form of सुड् is taken by Verbs of the tenth class and Causatives; also by some other roots.

The following is an example of this नुड् after a causative base—मीदय् from सुच्.

PARASMAIPADA.

	Singular.	Dual.	Plural.
1st Pers.	अमूसुचम्	अमूसुचाव	अमूसुचाम्
2nd Pers.	अमूसुचः	अमूसुचतम्	अमूसुचत
3rd Pers.	अमूसुचत्	अमूसुचताम्	अमूसुचन्

ATMANEPADA.

	Singular.	Dual.	Plural.
1st Pers.	अभूसुचे	अभूसुचावहि	अभूसुचामहि
2nd Pers.	अभूसुचया:	अभूसुचेयाम्	अभूसुचध्यम्
3rd Pers.	अभूसुचत	अभूसुचेताम्	अभूसुचत्न

SECOND CLASS.

AORISTS WITH AN INTERMEDIATE SIBILANT.

Fourth Form.

340. This form takes the following terminations—

PARASMAIPADA.

	Singular.	Dual.	Plural.
1st Pers.	सम्	साव	साम
2nd Pers.	सः	सतम्	सत
3rd Pers.	सत्	सताम्	सन्

ATMANEPADA.

	Singular.	Dual.	Plural.
1st Pers.	सि	सावहि	सामहि
2nd Pers.	सया:	साधाम्	सध्यम्
3rd Pers.	सत	सताम्	सन्त

341. Before these terminations the vowel of the root remains unchanged.

342. This form of लुड़ि is taken by few verbs only.

Parasmaipada—दिग्-

	Singular.	Dual.	Plural.
1st Pers.	अदिच्म	अदिच्वाव	अदिच्वाम
2nd Pers.	अदिच्व	अदिच्वतम्	अदिच्वत
3rd Pers.	अदिच्वत्	अदिच्वताम्	अदिच्वन्

ATMANEPADA.

	Singular.	Dual.	Plural.
1st Pers.	अदिचि	अदिच्वावहि	अदिच्वामहि
2nd Pers.	अदिच्या	अदिच्वायाम्	अदिच्वधम्
3rd Pers.	अदिच्वत्	अदिच्वताम्	अदिच्वन्त

दुह—अधुचम्; Atm. अधुचि.

Fifth Form.

343. The Personal Terminations are as follows—

PARASMAIPADA.

	Singular.	Dual.	Plural.
1st Pers.	म्	स्	स्
2nd Pers.	मी	स्तम्	स्त
3rd Pers.	मीत्	स्ताम्	स्त

ATMANEPADA.

	Singular.	Dual.	Plural.
1st Pers.	सि	स्वहि	स्वहि
2nd Pers.	स्याः	साधाम्	धम्
3rd Pers.	स्तु	साताम्	सत्

344. The final consonants of the roots combine with the initial letters of the terminations in various ways, according to the rules of Internal Sandhi—thus पच्—अपाचीत्; प्रच्—अप्राचीत्; लृन्—अमार्चीत्; रध्—अरोक्षीत्; क्षय्—अकार्चीत्; वस्—अवासीत्; वह्—अवाचीत्; दह्—अधाचीत् (2nd Pers. Plu. अदाध) मन् Atm.—अमंस्तु.

345. धम् becomes दृम् after vowels (except अ and आ) and र्. Thus from नो—अनेदृम्; from क्ष—अक्षदृम्.

346. The vowel of the root takes Vṛiddhi in Parasamaipada—

जि—अजैपीत्; नो—अनैपीत्; शु—अशौपीत्; भञ्ज—अभंञ्जीत्.

Final र् र्द् उ and ए take Guṇa in Atmanepada—

नो—अनैष; सु—असौष.

Parasmaipada—नौ-

	Singular.	Dual.	Plural.
1st Pers.	अनैपम्	अनैष्व	अनैष्म
2nd Pers.	अनैषीः	अनैष्टम्	अनैष्ट
3rd Pers.	अनैषोत्	अनैष्टाम्	अनैषुः

ATMANEPADA.

	Singular.	Dual.	Plural
1st Pers.	अनैषि	अनैष्विः	अनैष्मिः
2nd Pers.	अनैष्टः	अनैष्यायाम्	अनैष्टुम्
3rd Pers.	अनैष्ट	अनैष्याताम्	अनैष्यत

Parasmaipada—ए-

	Singular.	Dual.	Plural
1st Pers.	अकार्ष्म	अकार्ष्य	अकार्ष्म
2nd Pers.	अकार्षीः	अकार्ष्टम्	अकार्ष्ट
3rd Pers.	अकार्षित्	अकार्ष्टाम्	अकार्षुः

ATMANEPADA.

	Singular.	Dual.	Plural.
1st Pers.	अकृषि	अकृष्विः	अकृष्मिः
2nd Pers.	अकृयाः	अकृयायाम्	अकृदुम्
3rd Pers.	अकृत	अकृयाताम्	अकृयत

347. दृग्, रुद्र्, and स्वृग् substitute रा for
पार्—पदार्थम्; प्रसार्थम्; अप्रार्थम्.

348. दा, धा and स्था substitute इ for आ before the Atm. terminations—दा 1st Pers. Sing. Atm. अदिपि, 3rd Pers. अदित्.

Sixth Form.

349. This form takes the same terminations as the fifth form but prefixes to them an इ. The स् of the 2nd and 3rd Pers. Sing. Par. is dropped. The terminations then are as follows—

PARASMAIPADA.

	Singular.	Dual.	Plural.
1st Pers.	इयम्	इव्व	इम्
2nd Pers.	इं	इव्वम्	इट
3rd Pers.	इत्	इटाम्	इषुः

ATMANEPADA.

	Singular.	Dual.	Plural.
1st Pers.	इपि	इव्वहि	इम्हि
2nd Pers.	इटः	इपायाम्	इव्वम्
3rd Pers.	इट	इपाताम्	इपत

350. The vowel of the root in most cases takes Vṛiddhi or Gupa—सू—असायिप्म्, 3rd Pers. असायोदृ; Atm. असयिष्ट. बुध्—अबोधियम्.

Parasmaipada—पुरुषः-

	Singular.	Dual.	Plural.
1st Pers.	अवोधियन्	अवोधिव्व	अवोधिभ्व
2nd Pers.	अवोधीः	अवोधिद्वन्	अवोधिट्व
3rd Pers.	अवोधीत्	अवोधिटाम्	अवोधित्वः

ATMASEPADA.

	Singular.	Dual.	Plural.
1st Pers.	अवोधिप्वि	अवोधिव्वहि	अवोधिभ्वहि
2nd Pers.	अवोधिट्वा	अवोधिपाथाम्	अवोधिट्वम्
3rd Pers.	अवोधिट्व	अवोधिपाताम्	अवोधिष्वत्

Seventh Form.

351. The terminations are those of the sixth form with an ए prefixed. The Parasmaipada only is used. The terminations are as follows—

	Singular.	Dual.	Plural.
1st Pers.	सिप्म्	सिव्व	सिभ्व
2nd Pers.	सीः	सिट्वम्	सिट्व
3rd Pers.	सीत्	सिट्वाम्	सित्वः

352. This form is taken by a few roots in आ, and by नम् यम् and रम्.

PARASMAIPADA—रम्.

	Singular.	Dual.	Plural.
1st Pers.	अरंसिष्मृ	अरंसिष्व	अरंसिष्म
2nd Pers.	अरंसीः	अरंसिष्मृ	अरंसिष्ट
3rd Pers.	अरंसीत्	अरंसिष्टाम्	अरंसिषुः

Simple Future—लट्.

353. This Future is formed by adding to the root the suffix स्य, or—in the case of सेद् verbs—इष्य. To the base thus formed the terminations of the Present are joined ; the अ of स्य or इष्य being lengthened before म् and ष्, and dropped before vowels.

354. Final vowels, and short medial vowels followed by one Consonant only, take Gupa.

Thus from इ—एव्यामि ; from भ्रु—भविष्यामि ; from क्ष—करिष्यामि ; from तुष्ट—भोत्स्ये.

355. A number of Verbs form the Future with as well as without the intermediate ष्. Thus from कृत्—कात्स्योमि or कर्तिष्यामि.

356. The ष्य of Verbs of the 10th Conjugation, Causatives etc. is retained, but the final ष is dropped. Thus from चुर् (चोरय) — चोरयिष्यामि.

357. PARASMAIPADA—भृ-

Singular.	Dual.	Plural.
1st Pers. भविष्यामि	भविष्यावः	भविष्यामः
2nd Pers. भविष्यसि	भविष्यवः	भविष्यत्
3rd Pers. भविष्यति	भविष्यतः	भविष्यन्ति

ATMANEPADA—तम्-

Singular.	Dual.	Plural.
1st Pers. तम्ये	तम्यावहे	तम्यामहे
2nd Pers. तम्यसि	तम्येधे	तम्यधे
3rd Pers. तम्यते	तम्यते	तम्यते

358. दृग् चक्र् सुग् form द्रष्ट्यामि, प्रस्थामि,
प्रस्थामि.

वम् forms वत्प्यामि; अह—पहीयामि; नग्—
नड्प्यामि.

Periphrastic Future—तद्

359. This Futuro is formed by adding to the Nominative Singular of a noun of agency formed from the root by means of the suffix व, the Present of the verb अम् (to be), in the First and Second Persons. In the Third Persons the Nominative forms of the noun of agency (Sing. Du. and Plu.) are used without अम्.

360. Before अ the final vowel of a root, or a penultimate short vowel, takes Guna. Thus from क—कर्तास्मि (कर्ता being the Nom. Sing. of कर्ता, formed from क्ष by means of अ); नौ—नेतास्मि ; भू—भवितास्मि.

361. A limited number of Verbs only form a Future of this kind (in addition to the simple Future).

362. PARASMAIPADA—दा.

	Singular.	Dual.	Plural.
1st Pers.	दातास्मि	दातास्मः	दातास्मः
2nd Pers.	दातासि	दातास्यः	दातास्य
3rd Pers.	दाता	दातारौ	दातारः

ATMANEPADA—दा.

	Singular.	Dual.	Plural.
1st Pers.	दाताहे	दातास्महे	दातास्महे
2nd Pers.	दातासे	दातास्याये	दातास्ये
3rd Pers.	दाता	दातारौ	दातारः

Conditional—स्वत्.

363. This Mood is formed by adding, as in the Simple Future, स्व to the root—which takes the Augment अ and the terminations of the Imper-

fect. The root takes Guṇa as in the Future. Thus from भू—अभिष्यम्; from पच्—अपत्यम्; from वस्—अवत्यम्; from दृग्—अदत्यम्.

364. PARASMAIPADA—भू-

	Singular.	Dual.	Plural.
1st Pers.	अभिष्यम्	अभिष्याव	अभिष्याम
2nd Pers.	अभिष्यः	अभिष्यतम्	अभिष्यत
3rd Pers.	अभिष्यत्	अभिष्यताम्	अभिष्यन्

ATMANEPADA—नम्-

	Singular.	Dual.	Plural.
1st Pers.	अनन्तरे	अनन्तर्यावहि	अनन्तर्यामहि
2nd Pers.	अनन्तर्याः	अनन्तर्येयाम्	अनन्तर्यध्यम्
3rd Pers.	अनन्तरत	अनन्तर्येताम्	अनन्तर्यन्त

Benedictive—आश्रिष्य-निः-

365. This mood is formed by adding to the root the following terminations—

PARASMAIPADA.

	Singular.	Dual.	Plural.
1st Pers.	याम्	याम्	याम्
2nd Pers.	याः	याम्तम्	याम्
3rd Pers.	यात्	याम्ताम्	याम्

ATMANEPADA.

	Singular.	Dual.	Plural.
1st Pers.	सौय	सौवहि	सौमहि
2nd Pers.	सौडाः	सौयास्याम्	सौध्यम्
3rd Pers.	सौष्ट	सौयास्ताम्	सौरन्

366. In Par. the root does not take Guṇa or Vṛiddhi. Thus भू—भूयासम्.

367. Final इ and उ are lengthened. Thus जि—जीयासम्.

368. Final क्त becomes क्ति. Thus क्त—क्रियासम्. क्त preceded by a Compound Consonant takes Guṇa. Thus स्मृ—सर्वासम्.

369. दा, धा, मा, स्ता, पा, (to drink), हा and गौ change their vowel to ए—देयासम्, पेयासम् etc.

370. In Atmanepada the सेट् (and optionally the वेट्) roots take the intermediate इ. The vowel of the root takes Guṇa; but when the intermediate इ is not used, final क्त remains unchanged.

Thus पू—पविष्योयः; क्त—क्तपौयः.

371. PARASMAIPADA—भू.

	Singular.	Dual.	Plural.
1st Pers.	भूयासम्	भूयास्त	भूयास्ता
2nd Pers.	भूयाः	भूयास्तम्	भूयास्ता
3rd Pers.	भूयाम्	भूयास्ताम्	भूयास्तः

ATMANEPADA—क्त.

	Singular.	Dual.	Plural.
1st Pers.	कृपीय	कृपीवहि	कृपीमहि
2nd Pers.	कृपीतः	कृपीयाम्नाम्	कृपीदम्
3rd Pers.	कृपीष्ट	कृपीयाम्नाम्	कृपीरन्

PASSIVE.

372. A Passive Form, in all Tenses and Moods, is taken by Verbs of all classes. Transitive Verbs form the Passive in all Persons and Numbers, Intransitive Verbs only in 3rd Person Singular. The root takes the suffix य (without Guṇa or Vṛiddhi of the root) and to the base thus formed there are added the Atmanepada Terminations of the First Group of Verbs (See Rule 226).

Thus from अनुभू—Pres. अनुभूये, अनुभूयसे, अनुभूयते; अनुभूयावहि etc.; Pot. अनुभूयेय; Imp. अनुभूयै; Impf. अनुभूये.

From दुध—Pres. दुध्ये; Pot. दुध्येय; Imp. दुध्ये; Impf. दुध्ये.

373. Before य final य and उ of the root are lengthened; final च्छ becomes र्ह; final च्छ becomes र्हर् (or लर in certain Verbs).

Thus from जि—जीयते; from कृ—क्रियते; from कू—कौर्यते; from पू—पूर्यते.

374. Final क्त् preceded by a Compound Consonant takes Guna. Thus from स्मृ—स्मर्यते.

375. For the final आ of दा 'to give', धा, मा, स्था, पा 'to drink' and छा 'to abandon' हैं is substituted; so also for the ए, ऐ, or ओ of दे, धे, मै, सौ. Thus दा—दीयते; पा—पीयते; गै—गौयते; सौ—सौयते.

376. A penultimate nasal is dropped. Thus बन्ध्—बध्यते; यन्त्—यथ्यते.

377. यज् forms यूज्यते; वच्—उच्यते; वण्—उप्यते; वह्—उध्यते; स्वप्—सुप्यते; वा—ऊयते; छै—ह्यते; ग्रह्—गृह्यते.

378. जन् forms जायते; खन्—खुन्यते or खायते; शास्—शास्यते or शिष्यते.

379. In लिट्, लुट्, लृट्, लुड् and आग्निपि-लिङ् the Passive is, generally, the same as the Active form with Atmanepada Terminations. Thus लिट् of कृ—चक्रे; of ईच्—ईचाचक्रे or ईचामासे; लृट् of बुध्—बोधयिष्ये; लुट् of बुध्—बोधिताहै; लुड् of बुध्—बोधीष्ये; आग्निपि-लिङ् of तुध्—बोधिष्योय.

380. The Passive of लुड् also is formed by joining the Atmanepada Terminations of लुड् to the root; thus from अनुभू—1st Pers. Sing. लुड् Passive—अनुभाविष्य.

But there is a special form in the 3rd Pers. Singular. Here the termination is ए, before which a final vowel of the root takes Vṛiddhi, and a medial vowel followed by one Consonant takes Guṇa. ए of the root followed by one Consonant mostly becomes आ. After final आ of the root ए is inserted. Thus from नौ—अनायि; from चु—अचावि; from ल or कु—अकारि; from भिद्द—अमेदि; from मुच्च—अमोचि; from लप्त—अकप्ति; from निन्द्द—अनिन्दि; from वद्द—अवादि; from शा—अश्वायि; from दा—अदायि.

रभ् forms अरभि; लभ्—अलाभि or अलुभि.

381. Verbs which form their baso with अय् (tenth Conjugation etc.), optionally drop the अय् (to which अय् is reduced) in the General Tenses, except निट्. Thus from चोरय (जुर) निट् 1st Pers. Sing. Passive—चोरयाचक्षे, चोरयामासे; लुट्—चोरयिष्ये or चोरिष्ये; लुड्—अचोरयिषि or अचोरिषि. The 3rd Pers. Sing. लुड् drops the अय् necessarily—अचोरि. From रोपय (Causativo of रह)—अरोपि.

Causative Verbs—क्षयन्ते

382. Every root may form a Causative. The base of the Causative Verbs is formed and inflected in the same way as the base of verbs of the tenth Conjugation. Thus from ज्ञाप् (to know)—ज्ञोधय; ज्ञोधयति 'he causes to know'; अज्ञोधयत् 'he caused to know' etc. From भू—भावयति; from कृ—कारयति; from नी—नाययति.

383. The causative suffix य is retained dropping, however, the final य (as is the case in the tenth Conjugation) in all Moods and Tenses, excepting चुड् and आशिपि-लिड्. Thus Simple Future of ज्ञोधय—ज्ञोधयिष्यति; Perf. ज्ञोधयाचकार. But Aorist (reduplicated; see Rule 339) अज्ञुधत्; Benedictive—ज्ञोध्यासम्.

384. A few roots in अ्म lengthen the vowel of the root; काम्—कामयति.

385. Roots in आ insert ए before य. Thus दा—द्वाप्यति.

386. Roots in ए, ऐ, ओ change these vowels into आ and also take ए. Thus गे—गाययति.

387. The same form is taken by a few verbs in इ or औ. फ्री—फ्राप्यति.

388. चा forms चापयति or चापयति ; चा—चापयति or चापयति.

पी (to drink) forms पापयति.

389. प्री forms प्रीपयति ; हन्—घातयति ; क्ष—
क्षपयति ; रह—रोपयति and रोहयति.

390. गमयति is used as the Causative of इ (to go) ; but इ with अस्ति forms यज्ञापयति.

391. From अस्ति there is formed विज्ञापयति or ते ('he astonishes').

Desiderative Verbs—सन्तत.

392. Desiderative Verbs may be formed from all roots, and are conjugated in all Tenses and Moods.

393. The Desiderative base is formed by reduplicating the root, and adding to it स्. The Reduplication follows the general rules (260 ff.) ; but अ आ and क्ष in Reduplication become इ. Generally, an intermediary इ is prefixed to the स् after सेद् (and optionally after बेद्) roots ; while no such इ is added to अनिद् roots.

Thus from भू—दुभूपति; from स्वा—तिथास्ति;
from पठ—पिपठियति.

394. As a rule, the vowel of the root takes Guṇa before इस्, but not before स्. Thus from शी—शिष्ययिष्यति; from वृत्—निनर्तिपति. Medial इ however takes no Guṇa; विद्—विविदिपति. Final इ and उ are lengthened before स्. Thus जिगीषति (with an irregular change of Consonants) from जि; दुद्रूपति from द्रू-

395. Final ऋ and क्ष्म become ईर् or कर्. Thus छ—चिक्कौर्यति; तृ—तितीर्यति; च—सुमूर्यति.

396. गम् forms जिगासति (or जिगमिषति); मन्—मीमासते; हन्—जिघासति.

397. दा forms दिल्लति; धा—धिल्लति; सा—मिल्लति; पद्—पिल्लते; रम्—रिल्लते; लभ्—लिल्लते; शक्—गिल्लति.

398. यह forms जिह्वति; प्रच्—पिष्टच्छिपति; सप्—सुषुप्ति.

Frequentative (or Intensive) Verbs—यडन्त.

399. Frequentative or Intensive Verbs—denoting the repetition or the intensity of the

action denoted by the primary Verb—may be formed from any monosyllabic root of the first nine classes that begins with a Consonant.

400. Frequentative bases take a peculiar form of Reduplication. The vowel of the reduplicated syllable takes Guṇa ; अ is lengthened. To the reduplicated base the Personal Terminations—Parasmaipada only—are either added directly ; and the Conjugation follows that of शुद्धोति. Or else य (यङ्) is inserted between the reduplicated base and the terminations—Atmanepada only. Before the य the base undergoes the same changes as in the Passive (See Rules 373 ff.).

Thus from भू—either बीभोति or बीभूयते ; from नी—नीनीयते ; from तप्—तात्पत्ते.

401. There are many special rules as to the frequentative form ; thus कम् forms चड़कम्यते ; छत्—वरीछलते etc. etc.

Denominative Verbs—नामधातुं.

402. A considerable number of Verbs are derived from nominal bases by means of the suffix

य. (कद्य or कद्द) The sense of Verbs of this kind generally is 'being or acting like' (the thing or person denoted by the noun), or 'treating as' (the thing etc.), or 'desiring' (the thing denoted by the noun).

403. Before य final vowels are generally lengthened; final अ and आ are often changed to ई; final nasals are dropped.

Thus from. कृष्ण—कृष्णायते 'he acts like Kṛishṇa'; from राजन्—राजायते 'he acts like a King'; from पुत्र—पुत्रीयति (कात्म) 'he treats (his pupil) like a son'; from शब्द—शब्दायते 'he makes a sound'; from पुत्र—पुत्रीयति 'he wishes for a son'; from नमस्—नमस्यति 'he pays homage'.

Parasmaipada and Atmanepada.

404. The general difference in meaning between Parasmaipada and Atmanepada has been stated in Rule 218.

405. Many roots change the 'Pada' to which they properly belong, when preceded by Prepositions (चयसर्ग). Some of the most important cases are as follows—

406. अम् (दिवादि) Par. is used in both Padas after Prepositions—निरस्यति or निरस्यते.

407. कृ, without a Preposition, takes either Pada—करोति, कुरुते; but after certain Prepositions it is Atm., in certain definite senses—thus इति-सुपकुरुते, he serves Hari,

408. क्रम् which as a simple Verb takes both Padas, is Atm. after उप and परा, in the senses of 'continuity', 'energy', 'increase'. Thus उपक्रमते 'he commences to advance'; पराक्रमते 'he marches to attack.' क्रम् after आ is Atm., when the rising of a heavenly body is meant—आक्रमते सूर्यः 'the sun rises,' (but आक्रमति धूमो इर्यनलात् 'the smoke rises from the terrace').—After इ and उप, क्रम् is Atm. in the sense of beginning—प्रक्रमते भोज्यम् 'he begins to eat'.

409. क्री is Atm. with घव, परि, वि,—यिक्रीणीते 'he sells.'

410. क्रीइ is Atm. after अनु, आ, परि, सम्; अनु-क्रीडते 'he plays' etc.

411. गम् is Atm. after सम्, when the verb is intransitive—वाक्यं मंगच्छते 'the sentence fits in.'

412. चर् after उत् is Atm. when used as a transitive verb—गुरुवचनमुच्चरते 'he transgresses'

the commands of his teacher.' It is Atm. after सम्, when construed with an Instrumental—रथेन
सुचरते 'he drives in a chariot'.

413. जि is Atm. after वि and परा, in the sense of 'conquering.' भवून् विजयते 'he conquers his enemies.'

414. ज्ञा is Atm. after प्रति, in the sense of 'promising'—शतं प्रतिजानीते 'he promises a hundred Rupees.' Also after अप्, in the sense of 'denying'—एतमपूजानीते 'he denies a debt of a hundred Rupees.'

415. दा, simple, takes either Pada; after आ it is Atmanepada—विद्यानादज्ञे 'he acquires knowledge.'

416. नी is Atm. after उत्, उप, नि, in certain senses, as e.g. दण्डसुक्षयते 'he lifts the stick'; माणवकसुपनयते 'he initiates the disciple'; करं विनयते 'he pays the tax.'—Also आच्छे नयते 'he gives instruction in the Shāstra.'

417. यम् with आ is Atm. either when Intransitive, or when having for its object a limb of the Agent's body. आपच्छसे तद् 'the tree spreads'; पाणिमायच्छते 'he stretches forth his hand.' It also is Atm. (as a transitive verb) with

आ, उत्, सम्, except when having for its object a literary work. भारसुद्यच्छते 'he lifts up the load.' But वेदसुद्यच्छति.—It is Atm. with उप, in the sense of 'accepting' or 'marrying'. कन्यासुपयच्छते 'he marries a girl.'

418. युज्, preceded by प्र, उप, नि generally is Atm.—प्रयुड़ते, उपयुड़ते, नियुड़ते.

419. रम् is Parasm., if preceded by आ, परि वि. विरमति 'he takes rest'; परिरमति 'he sports.' After उप it takes either Pada, when used intransitively—उपरमति or उपरमते 'he keeps quiet'.

420. वट् is Atm. in certain senses; so, e.g., विवदन्ते or विप्रवदन्ते वैद्याः 'the doctors disagree (optionally also विवदन्ति and विप्रवदन्ति). वट् with उप is Atm. in the sense of 'advising,' if used transitively—गियमपवदते 'he advises his pupil.'

421. विग् with नि is Atm.—निविगते.

422. स्था is Atm., if preceded by अव, प्र, वि, सम्. अवतिष्ठते 'he waits patiently'; प्रतिष्ठते 'he sets forth.' It also is Atm. after उत्, except in the sense of 'getting up.' मुक्तादुक्तिष्ठते 'he earnestly aspires to salvation'; but पीठादुक्तिष्ठति 'he rises from his

seat.' It is Atm. after उप in the sense of 'worshipping'—भादित्यमुपतिष्ठते; also in an intransitive sense as 'भोजनकालं उपतिष्ठते' 'he comes, or is present, at dinner time.'

423. इन्, with आ, is Atm., if either intransitive or when it has for its object a limb of the Agent's own body. स्वशिरं आहते 'he strikes his own head'; but परस्य गिरं आहन्ति.

424. है, with उप, नि, वि, सम् and used intransitively, is Atm. उपद्धयते etc. With आ it is Atm. in the sense of 'challenging'—कृष्णाणुरभाद्यते.

425. आ, दृश्, शु take the Atm. in the Desiderative form (सनन्त) —जिज्ञासते, दिदृचते, शुश्रूपते.

Use of the Tenses and Moods.

426. The Present Tense (सद्) indicates that an action is taking place at the present time; आगच्छति देवदत्तः 'Devadatta comes (or 'is coming') (just now)'.

427. It also denotes permanent or habitual action (which may be said to be 'present' at any

time); पर्वतास्तिथन्ति, नदः स्वन्ति 'the mountains stand firm, the rivers flow' (now and at all times).

428. In narration स्त् is frequently used to denote past action; with the particle अ it does so exclusively—यजति अ युधिष्ठिरः 'Yudhishṭhira sacrificed.'

429. It sometimes denotes near futurity; this is frequently the case after interrogatives, thought or desire being implied—किं करोमि 'what shall I do?' ('what am I to do?'); कौन्त्यामि 'where shall I go?' ('where am I to go?').

430. The three Past Tenses—स्त्, लिट् and तुड्—are used, rather promiscuously, to denote past action; but according to the old Grammarians the following distinctions should be observed—
विद्युत् विकल्पः—।

431. The Imperfect (स्त्) denotes past action done at some time prior to the current day.

432. The Perfect (लिट्) denotes such past action as took place before the current day and was not witnessed by the speaker. It is the proper tense for narrating events of the remote past.

433. The Aorist (तुड्) denotes past action without reference to any particular time.

It, however, may be used by preference for action connected with the near past; so e.g. अभूद्विरय् 'it rained to-day'.

434. With the prohibitive particle मा (to which अ may be added) the Aorist is used in the sense of an Imperative: the Augment ए is dropped in that case—मा शुचः 'do not grieve'; मा भैषीः 'do not fear.'

435. The Imperfect also is sometimes used with मा अ in the same sense, the Augment being dropped.

436. The Simple Future (लृद्) expresses futurity in general; the Periphrastic Future (सुरृद्) expresses futurity, except that of the current day.

437. The Conditional Mood (लङ्घ) is used in both clauses of conditional sentences, when the meaning is that the condition either was not, or will not be, completed; so that the consequence also did not take place or will not take place. Thus—सुविषेदमविष्टु तदा सुभिच्चममविष्टु 'If there had been good rain, there would have been plenty of food' or 'if there would be good rain (but it is not expected that there will be), there would be plenty of food.'

438. The Potential Mood (निष्ठा) expresses
 (1) command, (2) invitation, (3) permission,
 (4) entreaty, (5) question, (6) prayer.

(1) यजेत् 'Let him sacrifice' ('he should sacrifice'); (2) इह मुख्तीत् भवान् 'may you dine here' ('i.e. I invite you to dine here'); (3) इहासीत् भवान् 'you may sit here'; (4) पुवमध्यापवेद् भवान् 'may you be pleased to teach my son' ('I entreat you to teach my son'); (5) किं वेदमधीयोय उत तर्कम् 'should I read the Veda or Logic?'; (6) भो भोजनं नमित् 'O, may I obtain food!'.¹

439. It also may express capability—वै कन्या वहः 'you are fit to marry the girl.'

440. It frequently is used in both clauses of a conditional sentence to express that two actions are related as cause and effect—कृत्यं नमित् सुखं यायात् 'if he will worship Krishna he will attain happiness.' The Simple Futuro may also be used in sentences of this kind.

441. The Benedictive (आग्रिषि-निष्ठा) expresses a blessing. चिरं जीव्याद् भवान् 'May you live long!'.²

442. The meanings of the Imperative (लोट्टा) are analogous to those of निष्ठा. Thus—गच्छ कुमुम-

445. Thus words such as कृति, कर्ण, कारक— which Western Grammar considers to be nouns— and words such as कुर्वत्, कृत, कर्तुम्, कृता— which Western Grammar treats as *verbal* formations—are in Sanskrit Grammar classed, both of them, as Kṛidanta.

In the present Chapter rules will be given for such Kṛidanta forms only as in Western Grammar are considered to have a *verbal* character.

PARTICLES.

Present Tense.

446. The Participle Present Parasmaipada is formed by joining the suffix अत् to that form of the special base of a root which appears before the termination 3rd Pers. Plu. Present Par.

Thus from भव् (3rd Pers. Plu. Pres. भवत् + अति)—Pres. Participle भवत्.

From द्विष्ट् (द्विष्ट् + अति)—द्विष्टत्.

From चुड्ट् (चुड्ट् + अति)—चुड्टत्.

From तन् (तन्व् + अन्ति)—तन्वत्.

From कृ (कुर्वे + अन्ति)—कुर्वत्.

From आप् (आप्नुव् + अन्ति)—आप्नुवत्.

From चुर् (चोरय् + अन्ति)—चोरयत्.

From Causative of बुध् (बोधय् + अन्ति)—बोधयत्.

From Desiderative of बुध् (बुवोधिष्ठ + अन्ति)—
बुवोधिष्ठत्.

For the declension of Participles in अत् see
Rules 126 ff.

447. The Participle Present Atmanepada is formed by adding आन or मान to the special base—the latter in the case of all verbs the special base of which ends in अ. Before आन the root appears in the same form as in 3rd Pers. Plu. Atmanepada before अन्ते or अते. Thus from पू—पवमान ; from दिव्—दीव्यमान ; from हिष्—हिष्याण ; from हु—चुह्नान ; from तन्—तन्वान ; from क्रो—क्रीणान ; from चुर्—चोरयमाण.

// आस् forms अस्मैन्

448. The Participle of the Present Passive Voice is formed by the addition of the suffix मान to the Passive base in य. Thus भिद्—भिद्यमान ; शु—शूद्यमाण ; कृ—क्रियमाण ; दा—दीयमान ; चुर्—चोर्यमाण.

Future Tense.

449. The Future Participle Parasmaipada is formed by adding the suffix अत् to the base of the Simple Future Par. in स्य or य, the अ of which is dropped. Thus from दा—दास्यत्; भू—भविष्यत्; कृ—करिष्यत्; गु—शोष्यत्. नी—नेष्यत्; चुर्—चोरयिष्यत्. (For declension see Rules 126 ff).

450. The Future Participles Atmanepada and Passive are formed by adding to the Future base मान. Thus दायमान, करिष्यमाण, शोष्यमाण etc.

Participles in तस्य, अनीय, य.

451. The Participles formed by means of the Suffixes तस्य, अनीय, य are sometimes classed as Future Participles ; they however have a somewhat different meaning, denoting that something—as specified by the meaning of the root—either should or must be done, or is fit to be done.

452. Before तस्य and अनीय the final vowel and the penultimate short vowel of the root take Guṇa. Penultimate क् before अनीय becomes अर्. Before तस्य an ए is inserted or not according as the roots are सेट् or अनिट्. Thus from दा—दातस्य

or दानीय (what must or should be given); from नौ—नेतव्य or नयनीय; from श्रु—श्रीतव्य or अवणीय; from भू—भवितव्य or भवनीय; from कु—कर्तव्य and करणीय; from भिद्—भेतव्य and भेदनीय; from बुध्—बोधितव्य and बोधनीय.

453. Before the suffix य, final आ becomes ए; final इ and ई take Guṇa; final उ and ऊ take Guṇa (or Vṛiddhi); final ऋ and ऊ take Vṛiddhi. Thus—

दा—देय; जि—जेय; नौ—नेय; लू—सव्य ('what should be cut'), or साव्य ('what must necessarily be cut'); कु—कार्य; तू—तार्य.

454. Medial short इ and उ, followed by a single Consonant, take Guṇa; ऋ in the same place remains unchanged; ए is lengthened except if followed by a letter of the प-वर्ग. Thus—

भिद्—भेय; बुध्—बोध; लद्—लव्य; वच्—वाच्य; पठ—पाठ्य, चम्—चम्य.

455. Medial long vowels or vowels followed by more than one Consonant remain unchanged. Thus—

पूज्—पूज्य; निन्द्—निन्द्य.

ए forms इत्य; कु—कृत्य (and काय); खन्—खेय; दृ—दृत्य; सम्—लभ्य (but with Prep. आ—आलभ्य); यास्—गिष्य; सु—सूत्य; इन्—वध्य or घात्य.

Past Tense.

456. A Past Participle Par. is formed from the Reduplicated Perfect by adding वस् to that form which the root assumes before the termination of the 3rd Pers. Plural. If this form consists of one syllable only, an इ is inserted between root and suffix. Certain other roots also take this intermediate इ.

Thus from भिद् (विभिदुः)—विभिदम् ; from चक् (चक्षुः)—चक्रियस् ; from दृग् (ददृशः)—ददृखस् ; from वच् (जायुः)—जचिवस् ; from गम् (जग्मुः)—जग्मिवस्.

457. For the Declension of these Participles—which are not much used—see Rule 147.

458. A Past Participle Atmanepada is formed by adding यान् to that form which the root assumes before the termination 3rd Pers. Plu. Atm. Reduplicated Perfect. Thus from चक् (चक्रि॒रे)—चक्राण् ; from यज् (ईजि॒रे)—ईजान्.

459. The Past Passive Participle is formed by means of the suffixes त् and न्. The more common termination is त् which is joined on either directly or with an intermediate इ;

which roots take the इ has to be learned by practice. The root mostly remains unchanged; but, in many cases, is weakened in one way or other; thus final nasals are often dropped; इ and उ are substituted for य and व; ई or इ is substituted for आ etc. In some cases again the vowel of the root is lengthened. Thus—

स्त्रा	...	स्त्रात्	लिहू	...	लौढ़
नौ	...	नौत्	पत्	...	पतित
शु	...	शुत्	लिष्	...	लिष्टित
भू	...	भूत्	दंश्	...	दष्ट
क्ष	...	क्षत्	जन्	...	जात
मुख्	...	मुत्त	खन्	...	खात
युक्	...	युक्त	गम्	...	ग्रान्त
हृप्	...	हृस	हन्	...	हत
हृद्	...	हृत्त	वच्	...	उत्त
सिध्	...	मिद्व	वद्	...	उदित
बुध्	...	बुड	वह्	...	उट
लभ्	...	लव्य	यज्	...	इष्ट
द्विष्	...	द्विष्ट	घह्	...	गृहीत
नश्	...	नष्ट	प्रच्छ्	...	पृष्ट
दृश्	...	दृष्ट	स्तुश्	...	स्पृष्ट
दद्	...	दम्भ	धृ	...	धृत

स्या forms स्थितः दा—दत् (था—दत् is contracted into आत्) ; धा—हितः.

460. A considerable number of roots take न (not त) ; among them specially roots ending in long vowels, and in द्. Thus—

नी	... नीन	जी	... जीणे
नू	... नून	हा	... हीन
मूँ	... मौणी	भिद्	... भिव
पूँ	... पूर्ण	नुद्	... नुव (also नुत्).

भञ्ज् forms भग्नः भञ्ज्—भग्नः विज्—विग्नः.

461. The sense of this Participle generally is passive ; thus नीत means 'led' ; भग्न 'broken' चुत 'heard' ; हत 'killed' ; but in the case of intransitive verbs, of verbs denoting motion, and a few other verbs (among them आस्, स्था, वस्) the Participle has an active sense ; thus गतोऽहं यासम् 'I went to the village' ; वैकुण्ठमधिष्ठितः 'he dwelt in Vaikuntha'.

462. It further has to be noted that this Participle very frequently has the sense of a finite verb. In the above two examples it has an Active sense ; in the case of most transitive (सकर्मक) verbs its sense is that of a Past Passive Tense. Thus तेन बन्धनानि हितानि 'the bonds were

cut by him.' Very frequent is the use of the Neuter form of this Participle in a kind of impersonal construction ; thus—तेन श्रुतम् 'it was heard by him' ('he heard').

463. From the Past Passive Participle in त or न a Past Active Participle is derived by adding the suffix वत्. Thus from कृत—कृतवत् (कृतवान्, कृतवती, कृतवत्). This Participle is very generally used in place of a finite Verb ; thus स तत् कृतवान् 'he has done this.'

Indeclinable Past Participle.

464. An indeclinable Past Participle Active (sometimes called Gerund) is formed by adding to roots the suffix ल्वा. Before ल्वा the root undergoes, on the whole, the same changes as before the त of the Past Participle Passive. Thus—

ज्ञा	... ज्ञाल्वा	गद्	... गल्वा
जि	... जिल्वा	वद्	... वल्वा
भू	... भूल्वा	वह्	... अद्वा
कृ	... कृल्वा	यज	.. इद्वा

तृ	...	तौत्वा	दन्	...	द्वात्वा
सुच्	...	सुक्त्वा	दा	...	दत्त्वा
हिद्	...	हित्वा	स्था	...	स्थित्वा
वन्ध्	...	वध्वा	धा	...	हित्वा

465. When त्वा is preceded by the intermediary इ the vowel generally takes Guṇa—

गी—शयित्वा; पू—पवित्वा; हत्—वर्तित्वा.

But विद्—विदित्वा; क्लिश्—क्लिशित्वा; सुष्—सुषित्वा.

Some roots take Guṇa optionally—
लिख्—लिखित्वा or लेखित्वा.

वद् forms उदित्वा; वस्—उपित्वा; घह्—घट्टित्वा.

466. When Prepositions are prefixed to the root, त्वा is replaced by य, which is added immediately to the root. Thus—

आदा—आदाय; विनी—विनीय; भन्मू—भन्मूय; विच्छिद्—विच्छिय.

467. त्व �takes the place of य after short final vowels. Thus—

विजि—विजित्व; प्रक—प्रकृत्व; अधौ (अधि+इ)—अधीत्व.

468. Certain roots ending in म drop the म optionally (when त्व is substituted for य). Thus from गम्—गागत्व or गागत्य; from नम्—प्रणत्व or प्रणत्य.

इन् भन् and तन् form हत्य, मत्य, गत्य—प्रहत्य ;
अत्यमत्य ; वितत्य.

469. The following examples illustrate the formation of this Participle in the case of some much used roots—

वन्ध्	... निवध्य	यह्	... निष्ठा
क्	... प्रकीर्य	प्रच्छ्	... आपृच्छा
वच्	... प्रोच्य	च्छे	... आङ्ख्य
वम्	... प्रोच्य	वन्	... निष्वन्य or निष्वाय
पा	... प्रपाय	च्छि	... प्रक्षीय

Infinitive.

470. The Infinitive is formed by adding तुम् to the root which assumes the same form as before the ता of लुट् (Periphrastic Future). Thus—

दा	... दातुम्	दृग्	... द्रढुम्
स्या	... स्यातुम्	पच्	... पक्कुम्
इ	... एतुम्	पत्	... पतितुम्
नी	... नेतुम्	शुर्	... चोरयितुम्
शु	... श्रीतुम्	बुध्	Cau.—बौधयितुम्
भू	... भवितुम्	गम्	... गन्तुम्
क्ष	... कृतुम्	वह्	... वोदुम्
भुज्	... भोल्हुम्	सह्	... सोडुम्

CHAPTER VI.

Government of Cases.

कारक

471. The term कारक denotes the different relations subsisting between the Verb and the Nouns in a sentence. Sanskrit Grammar distinguishes six such Kārakas, viz. कर्तृकारक, the relation of 'Agent'; कर्मकारक, the relation of 'direct object of action'; करणकारक, the relation of 'Instrument of action'; संप्रदानकारक, the relation of 'giving'; अप्रदानकारक, the relation of 'taking' or 'removal'; अधिकरणकारक, the relation of 'abode of action'. It may be said that on the whole each Kāraka-relation is expressed by a special Case (विभक्ति); the 'Instrument' of an action e.g. is generally expressed by the Third (Instrumental) Case. But, according to circumstances, one and the same कारक may be expressed by different Cases; and it thus appears that 'Cases' and 'Kārakas' are by no means identical. This is further shown by the fact that the Sixth (Genitive) Case is not considered to be the expression of a Kāraka-relation. In Western Grammar the topics which in Sanskrit Grammar

are dealt with under the heading 'Kāraka' are treated under 'Government of Cases'; but the difference between Kāraka and Case must not be lost sight of.

The following rules state in the first place by which Case each Kāraka-relation is generally expressed; and secondly for what other purposes, in addition to the expression of definite Kāraka-relations, the several Cases are employed.

कर्तृकारक

472. The Agent in a sentence is expressed by the First (Nominative) Case, provided the Verb has the active form. Thus—रामो यामं गच्छति; देवदत्तं भोदनं पचति; यज्ञदत्तं आस्ते. Where, on the other hand, the Verb has the passive form, the कर्तृकारक relation is expressed by the Third (Instrumental) Case. Thus—भोदनः पचते देवदत्तेन; आस्ते देवदत्तेन; रामेष्य इतो (Past Participle Passive; see Rule 459) बाली.

कर्मकारक

473. The कर्मकारक (relation of the 'object') is expressed by the Second Case (Accusative) in sentences with an Active Verb. Thus—देयदत्तो-

इत्रं भुद्गते; यज्ञदत्तोऽग्नं वधाति; रामो आमं गच्छति
(compare Rule 472).

474. Where, on the other hand, the Verb of the sentence has the Passive form, or is passive in sense, the कर्म is expressed by the First Case (Nominative). Thus—इत्रं भुव्यते देवदत्तेन; आखो वधते यज्ञदत्तेन; देवदत्तेन व्याघ्रो हतः.

475. The Accusative also is used to express distance in space, and duration of time, provided the connection intended is a continuous one. Thus—क्रोम् कुटिला नदी 'the river is winding for a kosa'; मासमधीते 'he studies for a month'. On the other hand मासस्य द्विरवीते 'he studies twice a month.'

476. The intransitive Verbs आस्, थो, स्था when compounded with अधि, take the Accusative of the place with which the action is connected—अयोध्यामध्यास्ते 'he lives in Ayodhyā'. So does वस् preceded by अधि, अनु, आ, उप—वनमन्ववस्त् 'he lived in a wood;' (but, if उपवस् means 'to fast', वने उपवस्ति). So also does विग् preceded by अभि+नि—अभिनिविगते सम्मार्गम्!

477. The Verbs—हुक्, याक्, पञ्च्, दण्ड्, तष्ठ, प्रच्छ्, चि, वृ, शास्, जि, मन्य्, सुप्, नी, इ, क्षप्, वच्, and Verbs having the same meaning,

are द्विकर्मक (take a double Accusative), the Karma relation being substituted for certain other relations (such as अपादान). Thus—गां दोम्यि पयः for गोः दोम्यि पयः 'he milks the cow' (lit. 'he draws milk from the cow'); तण्डुलान् (for तण्डुलैः) ओदनं पचति 'he cooks food from rice'; हचमवचिनोति फलानि 'he gathers fruit from the tree'; माणवकं धर्मं ब्रूते or ज्ञास्ति 'he tells, or teaches, the holy law to the pupil'; माणवकं पन्थानं शृच्छति 'he enquires (as to) the road from the pupil'; बस्ति वसुधां याचते 'he demands the earth from Bali'; अजी आमं नयति (हरति, घहति) 'he leads, or takes, the goat to the village'.

478. When Verbs expressing 'knowing' or 'eating,' or intransitive Verbs, or the Verb दृश् are employed in the Causative form (एक्षत), that which would be कर्ते if the Verb was in its primary form is treated as कर्म; so that the Causative form of all these Verbs takes a double Accusative. Thus—श्रीहरिः शबून् स्वर्गमगमयत् 'Hari made his enemies go to the heavenly world' (while, employing the primary form we should have 'श्रवतः स्वर्गमगच्छन्'); आग्यदम्भतं देवान् 'he made the Gods drink Amrita'; वेदानाथापयिष्ठिम् 'he made the Creator know the Vedas'; मास-

मासयति देवदत्तम् 'he makes Devadatta sit for a month'; दर्शयति हरिं भक्तान् 'he makes the Devotees see Hari.' But दर्शयति may also take the Dative (to denote the person to whom something is shown).

479. Certain Causative Verbs (thus नाययति, वाइयति, खादयति, भवयति (अहिंसार्थकभव) take the Instrumental Case to denote the Agent through whom the action is to be accomplished. Thus—वाइयति भारं भूयेन 'he makes his servant carry the load'; खादयत्वा बटुना 'he makes the boy eat food.'

480. The Causative forms of लूँ and कूँ take the Agent (of the action indicated by the primitive Verb) either in the Second or the Third case. Thus—भूलैं (or भूलेन) कर्टं कारयति 'he causes his servant to make a mat' ('he has a mat made by his servant').

481. When one of the Verbs from दुहू़ to कृप, enumerated in Rule 477, which in their Active form are दिक्षमैक, is used in the Passive form, the secondary कर्म—as e.g. गो (standing for गोः) in the sentence 'गो दोषिष्ठ पयः'—appears in the Nominative Case, while the primary object (पयः) remains in the Accusative Case; thus—गोदृश्चते पद्. In the case of नी, छू़,

क्षप्, वह्, the primary object appears in the Nominative, and the secondary object remains in the Accusative. Thus from अजां आमं नयति we form the Passive construction अजा आमं नैयते. But in the case of Causative Verbs meaning 'knowing' or 'eating' either of the above two constructions may be used. Thus from माणवकं धर्मं बोधयति either—माणवको धर्मं बोधते or—माणवकं धर्मी बोध्यते. In the case of other Causative Verbs the primary object remains, in the Passive, in the Accusative Case; the other object appears in the Nominative Case. Thus—देवदत्तो आमं गम्यते.

482. The words उभयतः 'on both sides of'; सबतः 'on all sides of'; उपर्युपरि and अधिधि 'above'; अधोधः 'below'; अभितः and परितः 'around'; समया 'near to'; प्रति 'towards'; अन्तरा 'between'; अन्तरेण 'without'; धिक् and हा 'fie on!'; take the Accusative. Thus—उभयतः कृष्णं गोपाः 'the Gopas are on both sides of Kṛishṇa'; उपर्युपरि लोकं हरिः 'over the world is Hari'; परितः कृष्णाम् 'round Kṛishṇa'; आमं समया 'near the village'; अन्तरा मां लां हरिः 'between me and thee is Hari'; अन्तरेण हरिं न सुखम् 'without Hari there is no happiness'; धिक् कृष्णाभक्तम् 'fie on him who is not a devotee of Kṛishṇa'; हा कृष्णाभक्तम्.

483. Some Prepositions when used independently (*i.e.* not joined to a Verb) take the Accusative, in certain definite senses. Thus अति देवान् कृष्णः 'Krishna is beyond (*i.e.* excels) the Gods'; अनु हरिं सुराः 'the Gods come after (*i.e.* are inferior to) Krishna'; जपसनु प्रावर्षत् 'it rained just after the muttering of prayers'; उप हरिं सुराः 'the Gods are inferior to Hari'. गिरिमभि विद्योतते विद्युत् 'the lightning flashes towards the mountain'; हृचं हृचं प्रति सिद्धति 'he sprinkles one tree after another': भक्तो विश्वं प्रति 'devoted towards (to) Vishnu'; लक्ष्मी हरिं प्रति 'Lakshmi is towards, *i.e.* is the proper share of, Hari'.

करण्कारक

484. By करण 'Instrument' is understood that thing which is chiefly instrumental in the accomplishment of an action. This relation is expressed by the Third (Instrumental) Case. Thus— रामेण वाणेन हतो वाली 'Bali was slain by Rama by means of an arrow'. Here the Third Case 'रामेण' denotes the Agent (according to Rule 472), the Third Case 'वाणेन' the Instrument of action.

485. Sometimes the Third Case expresses the cause or purpose of an action rather than the Instrument. Thus—पुखेन दृष्टो हरिः ‘Hari was seen (by some devotee) owing to his merit’, तेनापुराधेन दण्डोऽसि ‘thou must be punished for that fault’, अध्ययनेन वसति ‘he dwells (there) for the purpose of studying’.

486. The Third Case is also used with Particles expressing ‘accompaniment’, such as सह, साक्षम्, साध्म्, etc. Thus—पुत्रेण सहागतः पिता ‘the Father came with his son’.

487. The Passive Forms of Verbs, having the sense of ‘accompanying’ or ‘possessing’, or of the contrary (destitution etc.) are construed with the Third case. Thus—त्वया सहितः ‘together with thee’; समायुक्तोऽर्थः ‘possessed of wealth’; भर्त्येन हीनः ‘destitute of wealth’.

488. Words expressing equality or likeness take the Third Case; thus—शक्तेण समः or सदृशः ‘equal to, or like, Indra’.

489. The Third Case is also taken by words expressing the idea of use or need such as कार्यम्, प्रयोजनम्, चर्यः. Thus—तेन किं प्रयोजनम् ‘what is the use of this?'; कीर्त्यः पुत्रेण जातेन यो न विद्वान्

'what is the use of the birth of a son who is not learned'. Similary (a word meaning 'use' or 'need' being understood) तेन किम् 'what is the use of this?' Similary, अलं रुदितेन 'enough of your weeping' ('do not weep'); छतमभ्युत्थानेन 'away with rising' ('do not rise').

490. Observe also the uses of the Third Case which are illustrated by the following examples—
 प्रकृत्या दर्शनीयः 'lovely by nature'; गोवेण गार्यः 'a Gārgya by family'; अस्या काषः 'blind of one eye'; सुखेन याति 'he goes with ease'.

संप्रदानकारक

491. संप्रदान 'giving' primarily denotes the relation, to the Verb, of the person to which something is given. To express this relation the Fourth Case (Dative) is used. Thus—विप्राय गां ददाति 'he gives the cow to the Brahmin'.

It has to be noted however that the verb दा is not infrequently construed with the Sixth Case of the person to whom something is given.

492. In a wider sense the संप्रदानकारक means the relation, to the Verb, of the 'indirect object' i.e. the relation, to the Verb, of the person or thing with reference or with a view

to whom or which the action is performed; or, as it may be expressed in many cases, the relation between the action and the result to which it is tending. Thus—सुक्ष्मै हरि भजति 'he worships Hari with a view to salvation'. In this connection the construction of the verbs कृप् and संयद् with the Dative may be specially noted—भक्तिर्ज्ञानाय कृप्यते 'Devotion conduces to knowledge.'

493. In phrases, such as फलेभ्यो याति 'he goes for fruit', the Fourth Case expresses what would be fully expressed by an Infinitive—फलान्वाहतुं याति 'he goes to bring fruit.'

494. The following special cases of the use of the Dative may be noted—

Verbs of 'telling', such as कहयति, ख्यापयति, आचक्षते, निवेदयति, take the Dative of the person to whom something is told.—

तस्मै निवेदयति 'he informs him'.

(ब्रू takes a double Accusative ; comp. Rule 477).

495. Verbs of 'promising' are construed in the same way—विप्राय गां प्रतिशृणोति 'he promises the priest a cow'.

496. Verbs of 'sending' take the Dative of the indirect object—भोजेन दूतो रघुवे विस्त; 'Bhoja sent a messenger to Raghu'.

497. Verbs of 'moving' sometimes take the object of motion in the Dative (as well as in the Accusative; see Rule 473), provided the motion be actual bodily motion. Thus—
आमाय गच्छति (or आमं गच्छति). But मनसा मेरं गच्छति.

498. The Verb रुच् (to please) and others having the same sense; सृष्ट् (to long for); क्रुध्, दुह्, दंर्घ्य, असृद्, and others having the same sense (of 'anger' or 'hatred') take the Dative. Thus इरये रोचते भक्तिः 'Devotion pleases Hari'; पुष्पेभ्यः सृष्टयति 'he longs for flowers'; इरये क्रुध्यति 'He is angry with Hari'.

499. क्रुध् and दुह् preceded by a Preposition govern the Accusative Case. Thus—क्रूरमभिक्रुध्यति.

500. The words नमः, स्वस्ति, स्वाहा, स्वर्ग, and अस्तम् (meaning 'equal to', 'a match for,' take the Dative. Thus—गणेशाय नमः 'reverence' to Ganesha", प्रजाम्यः स्वस्ति 'Good fortune to the subjects!'; अस्त्वे स्वाहा 'This offering

to Agni !'; देव्येभ्यो हरिरत्नम् 'Hari is a match for the Demons'.

501. When, on the other hand, the word नमः is used in connection with the Verb कृ, the object of worship is put in the Second Case. Thus,—नमस्करोति देवान् 'he does reverence to the Gods'.

502. 'Verbs meaning 'to salute', such as प्रणम्, प्रणिपत् etc.' may take the Dative or the Accusative. Thus—न प्रणमन्ति देवताण्यः 'they do not bow down to deities'; वागीशं प्रणिपत्य 'having bowed down to the Lord of Speech'.

अपादानकारक

503. The अपादानकारक expresses the relation of 'taking from' or 'moving away from' something. The Fifth (Ablative) Case is generally used to denote this relation. Thus—आमादायाति 'he comes from the village'.

504. The ideas of 'originating from' and 'proceeding from' are also expressed by means of the Fifth Case. Thus—ब्रह्मसः प्रजाः प्रजायन्ते 'the creatures are produced from Brahman'; हिमवतो गङ्गा प्रभवति 'the Ganga comes from the Himalaya'; पापाद्वाय

उद्भवति 'ruin results from sin'. The Ablative (rendered in the above examples by 'from') may often be rendered more appropriately by 'on account of', 'by reason of', 'owing to', 'through'. Thus—मौनान्मूर्खो गखते 'one is counted a fool owing to one's silence'; लौभ्यात्मांसं भक्षयति 'he eats the flesh through greediness'.

505. The following classes of Verbs which are construed with the Ablative Case may be specially noted—

- a. Verbs of 'fearing' व्याप्राद्विभेति 'he is afraid of the tiger'
- b. Verbs of 'protecting'—पाहि मां नरकात् 'protect me from hell!'
- c. Verbs of 'hiding'—मातुनिनीयते कृष्णः 'Kṛishṇa hides from his mother'.
- d. Verbs of 'desisting from'—पापाद्विरमति 'he desists from sin'.
- e. Verbs of 'swerving' or 'lapsing from'—अमर्त्यप्रमाद्यति 'he lapses from duty'.
- f. Verbs of 'learning'—उपाध्यायादधीति 'he learns from the teacher'.

506. अन्य, इतर and other words having a similar meaning; words that denote direction,

either in space or time; and the particles कृते and आरात् are construed with the Ablative Case. Thus—अन्य कृत्यात् ‘other than, or different from, Kṛishṇa’; यामात्यर्थः or प्राग् यामात् ‘to the east of the village’; उत्तरा समुद्रात् ‘to the north of the sea’; चैत्रात्यर्थः फाल्गुनः ‘Phālguna is prior to Chaitra’; कृते कृत्यात् ‘without Kṛishṇa’.

507. In sentences expressive of distance, in space or time, the place or point of time from which the distance is reckoned is put in the Ablative, the word denoting the distance in the Locative (Seventh Case), or in the Nominative (in the case of space only). Thus—वनाद् यामो योजने (or योजनम्) ‘the village is at the distance of a yojana from the wood’; कार्त्तिका आप्रह्यायणी मासे ‘The Agraḥāyāya fullmoon is at the distance (the interval) of one month from the Kārttika fullmoon’.

508. एषक् and विना ('without' 'apart from' 'different from') take the Ablative, or the Instrumental, or the Accusative Case. Thus—विना रामात् (or रामेण or रामम्) ‘without Rāma’.

509. दूर ('far' 'distant') and अन्तिक (‘near’) and similar words are, in an adverbial or prepositional sense, used either in the Ablative

or the Locative or the Instrumental or the Accusative. Thus—ग्रामस्य दूरात् or दूरे or दूरेण or दूरम् 'far from the village'.

510. With Comparatives of Adjectives, or words having a comparative sense, the Ablative is used where 'than' is used in English. Thus—भक्तिमार्गाद् श्रान्मार्गः चेयात् 'the way of knowledge is better than the way of devotion'.

511. Words such as प्रभृतिः, भारत्य, वहिः, अनन्तरम्, उद्दीप्तम्, परम् take the Ablative. Thus—तस्माद्विनात् प्रभृतिः 'beginning from that day'; ग्रामाद्विः 'outside the village'; संवत्सराद्वृद्धम् 'after a year'; चत उद्दीप्तम् 'henceforward'.

512. आ meaning 'up to' or 'as far as' or 'including' takes the Ablative; thus आसुक्ते चंसाद् 'the Samsara extends up to Final Release'; भासकलाद् ब्रह्म 'Brahma extends as far as, and comprehends, everything.'

अधिकारणकारक

513. The 'adhikarana' i.e., the place or site where an action is going on, is generally expressed by the Seventh (Locative) Case. Thus—कटे ग्रामे 'he sits on the mat'; ग्राम्यामोदनं पचति 'he

cooks rice in a pot' (the action of cooking being connected with the pot through the rice which is in the pot).—The idea of 'site' also extends to the time within which an action takes place. Thus—मासस्य प्रथमे दिवस आजगाम 'he came on the first day of the month'.

514. The following classes of verbs construed with the Locative Case may be specially noted. In the case of all these Verbs the object of the action is viewed as the site or abode of the action

a. Verbs denoting 'throwing' or 'shooting'. Thus—ते तच्चिन् शरान् सुसुरुः 'they shot arrows at him'.

b. Verbs of 'actiog' ' behaviog' (towards a person), such as हत्, व्यवह, etc. Thus—गुरुषु विनयेन हत्ति कार्यी 'one should behave respectfully towards senior men'.

c. Verbs of 'loving' 'being attached to' such as स्थिह, अनुरक्ष, रम, etc. Thus—पिता पुत्रे स्थेहयति 'a father loves his son'; रहसि रमते 'he delights in solitude.'

d. Verbs expressing 'believing' 'confiding (in a person). Thus—युसि विष्णुसिति कुच कुमारी 'when does a maid ever trust a man?'

e. After Verbs of 'giving', 'telling', 'promising' etc. the Locative frequently takes the place of the Dative. Thus—वितरति गुरुः प्राच्छे विद्याम् 'the teacher imparts knowledge to an intelligent pupil.'

515. Words having the sense of 'engaged in', 'intent on', such as व्यापृत, व्यथ, तत्पर etc; and words meaning 'skilful in', such as निपुण, take the Locative. - Thus—गृहकर्मणि व्यापृता 'engaged in her household duties'; रामोऽवद्युते निपुणः 'Rāma is skilful in playing at dice.'

516. When a thing or person is to be distinguished from a class (the sentence in such cases frequently containing an Adjective in the Superlative degree), the noun denoting the class is put either in the Locative or Genitive. Thus—द्वंशु (or द्वागम्) द्विः येषः 'the twice-born is the noblest among (or of) men'; गोषु .(or गावाम्) लक्ष्मा वहूपौरा 'among (or of) cows the black ones give most milk.'

517. The nouns सामिन्, रंगर, चधिपति, दायाद, साचिन् are construed either with the Locative or the Genitive. Thus—यामाणी or पासेण चधिपतिः 'the Lord of Villagers'

518. When an action is stated for the purpose of determining the time at which, or the circumstances under which, another action takes place, the words constituting the clause which expresses the former action may be put in the Locative case. In most cases such 'Locative' clauses contain a Participle. Thus—
 गोषु दृश्यमानासु स गतः 'he went at the time when the cows are milked'—literally 'on (the time or occasion of) the cows being milked';
 एवसुर्के 'when this had been said'—literally 'on this having been said'; एवं सति 'this being thus'—or 'such being the case.'

519. Instead of the Locative, the Genitive may be used in constructions of this kind, in order to express that one action takes place 'in spite of' or 'notwithstanding' another action. Thus—
 क्रोधतः (or क्रोधति) प्राच्राजीत् 'he went into exile in spite of (the fact of) people crying' ('although people were crying'); पश्चतोऽपि मे शिशुरपङ्क्षतः 'the child was carried off, although I was looking on'.

Constructions of this kind are in Western Grammar, called *absolute* constructions; and we therefore may use the terms 'absolute Locative' and 'absolute Genitive.'

The Sixth (Genitive) Case.

520. The Sixth Case, in Sanskrit Grammar, is held not to be a Kāraka Case, i.e., not to express any of the relations in which the Nouns in a sentence stand to the Verb; but to denote the relation (संबन्धः) of one Noun to another Noun. Thus—**राजा पुरुषः** 'the King's man'; **दशरथसा पुत्रः** 'the son of Dasharatha'.

521. As a matter of fact, however, the Genitive expresses the object of certain Verbs; thus in the case of Verbs meaning 'to rule' 'to be master of' 'to remember with longing (or regret)', 'to have pity on'. Thus—**पृथिव्या ईर्षे** 'he rules the earth'; **प्रभविष्याम्यामः** 'I shall be master of myself'; **रामस्य दयमानी-लक्ष्मणेति तव सद्भवः** 'Taking pity on Rama, Lakshmana thinks of you'.

522. Words formed with primary (वा॑) suffixes as a rule take the Agent or the object in the Genitive Case. Thus—**कृष्णस्य कर्ता॑** 'the doing of Krishna'; **जगतः कर्ता॑ कृष्णः** 'Krishna is the creator of the world'. But words formed with the Krit suffixes described in Chapter VI. and hence specially verbal in character, take the

same cases as verbal forms proper would do. Thus—जगत् चक्षा ‘having created the world’; जगत् चक्षुम् ‘to create the world’; कुर्वन् चष्टि इति ‘Hari (is) producing the creation’; देव्यान् इतवान् विश्वः ‘Vishnu (was) slaying the demons’; विश्वुना इता देव्याः ‘the demons (were) slain by Vishnu’.

523. When used in the sense of the Present, Past Participles Passive (in त or न) take the Genitive (not the Instrumental). Thus—मम विदितम् ‘(it is) known by me’; अस्मैव मतो महीयते ‘I alone am regarded by the King.’

524. Future Participles Passive (य, तय, etc.) may take the Agent either in the Genitive or the Instrumental Case. Thus—मम (or मया) सेव्यो इति; ‘Hari should be worshipped by me.’

525. When a Kṛit-formation is accompanied by its Agent and its object at the same time, the object is put in the Genitive and the Agent in the Instrumental Case. Not unfrequently, however, a double Genitive is used. Thus—आश्वर्यो गवां दोहोऽनीपालकेन ‘wonderful is the milking of cows by one who is not a cowherd’; विचिक्रा जगतः कृतिर्हरे ‘wonderful is the creation of the world by (on the part of) Hari.’

526. Nouns in च formed from Desiderative bases take the object in the Accusative. Thus—मित्रं दिदृच्छः 'desirous of seeing the friend'.

527. Adjectives expressing likeness or similarity govern either the Genitive or the Instrumental. Thus—तुल्यः लक्षणेन or लक्षण्य 'Equal to Kṛishṇa.'

528. Words formed with the suffix तम् and indicating direction, as also उपरि, अधः, पुरः, पश्चात्, अये take the Genitive. Thus—यामन्य दक्षिणतः 'to the south of the village'; तरुणामधः 'under the trees.'

529. Words formed with the suffix एन and indicating direction, take either the Genitive or the Accusative. Thus—दक्षिणेन पामन्य or पामन् 'to the south of the village'

530. In blessings, nouns such as आयुर्य 'long life'; भद्र 'prosperity'; कुरुत; मुखः; हित may be construed either with the Genitive or Dative. Thus—आयुर्यं देवदत्तस्य (or देवदत्ताय) भूयात् 'long life to Devadatta!'

531. Words implying the sense of लक्तः ('so many times') govern a Genitivo of time. Thus—हिरङ्गो भुडङ्गे 'he eats twice a day'.
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CHAPTER VII.

Compounds.

समास

532. Sanskrit makes an extensive use of Compound words, समास, i.e., words which consist of the combination of several words—two or more—expressing one meaning. The words combined generally are Nouns, Adjectives and certain indeclinable words (Prepositions and Adverbs). Only the last member of a Compound takes the Case Termination which may be required by the position of the word in the sentence; the earlier members as a rule appear in the Prātipadika form.

Five classes of Samāsas have to be distinguished, the technical names of which are अव्ययीभावः ; तत्पुरुषः ; बहुव्रीहिः ; इन्द्रः ; सूक्ष्मा.

Avyayībhāva Compounds.

अव्ययीभाव-समास

533. An Avyayībhāva Compound has for its first member an Adverb or a Preposition and for its second member a Noun. The sense of this class of Compounds generally is adverbial,

and they therefore may be called Adverbial Compounds. These Compounds are indeclinable and neuter in gender. Thus from यथा and गति—
यथागति 'according to power'; from प्रति and अग्नि—प्रत्यग्नि 'towards the fire.'

534. In most cases the second member of the Compound appears in its unchanged Base form. But there are exceptional cases— .

(a) Final long vowels are shortened; final ए becomes औ ; final ओ or औ becomes उ.

(b) Final अ, whether original or substituted for आ, becomes अम्.

(c) अम् is added to certain Nouns ending in Consonants, among them गरुद्, मनस्, दिव्, दिग्; and is optionally added to all Nouns ending in one of the first four letters of a Varga.

(d) Final अन् of Masc. or Fem. Nouns is changed to अम्; in the case of Neuter Nouns it is changed to अम् or अ.

Thus from अधि and गोपा—अधिगोपम् 'on the cowherd'; from अनु and गङ्गा—अनुगङ्गम् 'along the Gāngā'; from उप and गो—उपगो 'near a cow'; from उप and गरुद्—उपगरुदम् 'near autumn'; from उप and ममिध्—उपममिधू or उपममिधम्; 'near

the firewood'; from उप and राजन्—उपराजम् 'near the king'; from अधि and आत्मन्—अध्यात्मम् 'referring to the Self'.)

535. बहिः (outside), प्राक् and similar words, and certain Prepositions form Avyayibhāva Compounds either according to Rule 534 or with the noun in the Ablative Case. Thus प्राग्-वनम् or प्राग्वनात् 'to the east of the wood', बहिर्वनम् or बहिर्वनात् 'outside the wood.'

536. अ् is optionally substituted for the final vowel of नदी, पौर्णमासो, गिरि. Thus from उप and नदी—उपनटि or उपनदम् 'near the river'

537. अक्षि� compounded with प्रति, पर, सम्, अनु forms प्रत्यक्षम् 'before one's eyes', परोक्षम् 'out of sight', समक्षम् and अन्वक्षम् 'forthwith'.

538. आ, indicating a limit, which is commonly construed with the Ablative Case (Rule 512) also may enter into an Avyayibhāva Compound. Thus, in addition to आसुक्ते, आसुक्ति 'up to final release'.

539. The meanings expressed by Avyayibhāva Compounds (several of which have been illustrated by the above examples) are various. The following may be noted :—
 (a) vicinity (सामोज्य) —

उपकृतम् 'near Krishna'; (b) absence (अभाव)—निजेनम् 'where people are absent'; (c) transgression of (अत्यय)—अतिहिमम् 'beyond the winter season'; अतिमात्रम् 'beyond the proper measure' ('excessively'); (d) coming after (पश्चात्)—अनुविश्यु 'after Vishnu'; (e) fitness (योग्यता)—अनुरूपम् 'in a corresponding manner'; (f) repetition (वौष्टि)—प्रत्यहम् 'every day'; (g) 'non-exceeding' (अनतिप्रति)—यथागति 'not beyond—i. e. according to one's power'; (h) succession in order (आनुपृष्ठं)—अनुक्रमम् 'in due order'; (i) simultaneousness (योगपद्धति)—सचक्रमम् 'along with the wheel'.}

Tatpurusha Compounds.

तत्पुरुष-समान

540. Tatpurusha Compounds are sometimes defined as Determinative Compounds because in most of them one member of the Compound (generally the former) determines or qualifies the other member (generally the latter). This definition does not however comprise all Compounds which are classed as तत्पुरुष.

541. The first sub-class of Tatpurushas comprises Compounds which when dissolved into their constituent parts exhibit the first member in a case different from that of the second member. According to the case termination of the first member we thus have—

1. द्वितीयातत्पुरुष—

कृष्णयितः = कृष्ण, यितः ‘one who has resorted to Kṛishṇa’; दुखातीतः = दुखमतीतः ‘one who has passed beyond sorrow’; आमगमी = आमं गमी ‘one who goes to the village’; अन्नमुभुक्तः = अन्न वृभुक्तः ‘one who desires to eat food’; गृहमागतः = गृहमागतः ‘having come to the house’; सुहृत्तं सुखम् ‘pleasure which lasts for a muhūrta (सुहृत्तम्)’.

2 द्वितीयातत्पुरुष—

हरिवातः = हरिषा वातः ‘protected by Hari’; नख-
भिन्नः = नखैभिन्नः ‘split by the nails’; धान्यार्थः =
धान्येनार्थः ‘wealth acquired through grain’; मातृ-
सदृगः = मात्रा सदृगः ‘resembling his mother’;
मासपूर्वः = मासेन पूर्वः ‘earlier by a month’; मापो-
नम् = मापेण कनम् ‘less by a māsha (a kind of
weight)’; दध्योदनः = दध्या ओदनः ‘rice mixed
with curds’. But—अस्त्रा काषः.

3. चतुर्थीतत्पुरुष—

यूपदारु = यूपाय दारु 'wood fit for a sacrificial post'; गोहितम् = गवे हितम् 'what is good for cattle'.—In compounds with अय् meaning 'fit for' 'meant for', the entire Componnd has the sense of a Dative case = द्वजार्थः सूपः 'broth for a Brāhmaṇa.'

4. पैचमीतत्पुरुष—

चौरभयम् = चौराद् भयम् 'fear from a thief'; स्वर्णपतितः = स्वर्णात् पतितः 'fallen from heaven'.

5. यष्टीतत्पुरुष (which is the most common kind of Tatpurusha)—

राजपुरुषः = राजा पुरुषः 'the king's man'; तत्पुरुषः = तस्य पुरुषः 'the man of him', 'his man'; गिरिनदी = गिरेनदी 'a mountain torrent'; आग्रधामः = आग्रस्य धामः.

6. मतमीतत्पुरुष—

पैचमीरुडः = पैचमीरुडः 'skilled in dice'; ईग्नराधीनः = ईग्नरे अधीनः 'dependent on the Lord'; तत्पुरुषम् (where तत् represents a Locative) 'eaten there'.

542. While, as a rule, the first member of a Tatpurusha does not retain its case termination, the termination is actually retained in a considerable number of cases. Thus—ओजमालतम्

'done by strength' (ओजसा 3rd case of ओजस्); परस्मैपदम् 'voice for another' (परस्मै 4th case of पर); आत्मनेपदम् 'voice for one's self' (आत्मने 4th case of आत्मन्); दूरादागतः 'come from afar' (दूरात् 5th case of दूर); दास्यः पुत्रः 'son of a slave-woman' (दास्यः 6th case of दासी); युधिष्ठिरः 'firm in battle' (युधि 7th case of युध्): इदिस्पृष्टः 'touching the heart' (lit. 'in the heart'; इद 7th case of इद). —In these cases there is said to be अलुक् i. e., non-elision of the case termination.

543. Certain Tatpurushas show an irregularity in that respect that they require to be dissolved by phrases in which the first member of the Compound governs the second. Thus—पूर्वकायः 'the forepart of the body' (पूर्वं कायस्य); मध्याह्नः 'mid-day' (मध्यः अह्नः); प्राप्तजीविकः 'one who has obtained a livelihood' (प्राप्तो जीविकाम्). But also जीविकाप्राप्तः.

544. In another class of Tatpurusha Compounds the second member has a कृत् affix which is used in the Compound only, so that the two members cannot be simply separated as in the case of the examples given in Rule 541. Thus we cannot resolve कुभकार 'a pot maker' into कुभं or कुभस्य कार (for कार cannot stand by

स्नातानुलिप्तः 'bathed and anointed' (पूर्वं 'स्नातः पश्यादनुलिप्तः'); कृताकृतम् 'done and not "done i.e., ill done' (कृतं च तदकृतं च).

548. Frequently such Karmadhāraya Compounds imply a comparison, and इव has to be used when they are dissolved. Thus—धनश्चामः 'dark like a cloud' (धन इव श्चामः). In some cases where comparison is implied, the object to which something is compared is the second member of the Compound. Thus—गुरुपञ्चाष्टः 'a man like a tiger'.

549. In some other Karmadhārya Compounds also the determining member takes the second place. Thus—इमयुवतिः 'a young female elephant'.

550. The interrogative Pronoun किम् (instead of which कु is also used, and sometimes का or कट्) is used as the first part of Karmadhāraya Compounds expressing contempt or censure. Thus—किंराजा 'a bad king' (कुत्सितो राजा); कुपुरुषः 'a bad man', 'a coward'; केदक्षः 'a bad horse'.

551. With regard to words denoting direction in space (such as पूर्वं 'eastern' etc.) and the cardinal numbers the rule is that they cannot enter into Karmadhāraya composition with other words,

except when the Compound is a proper name. Hence उत्तरः हृषीः 'the northern trees' (not उत्तरहृषीः); पञ्च ब्राह्मणः 'five Brāhmaṇas'. On the other hand सप्तर्षयः 'the seven Rishis', this Compound being the proper name of a constellation.

552. Words belonging to the two classes mentioned in Rule 551, may however form the first members of Compounds, provided the Compound has a तद्धित (secondary) suffix superadded to it; or has the meaning of a Taddhita formation; or is the first member of another Compound. Thus—पूर्वगानः 'being in the eastern hall' (formed by means of the Taddhita suffix अ, owing to which the का of पूर्व takes Vṛiddhi, from पूर्वगाना = पूर्णी गानं 'the eastern hall'); पारमातुरः 'having six mothers' (a name of Kārttikeya, formed by Taddhita अ from पट् and मातृ); दिग्मु 'bartered for two cows' (from दि and गो); पञ्चगवधनः 'one whose wealth consists in five cows' (from पञ्च गावः and धनम्; पञ्चगव being a Tatpurusha and पञ्चगवधनः a Bahuvrihi Compound.)

553. Sarvanīmanas when used as first members of a Tatpurusha Compound do not take the feminine termination (which is required when

the Compound is dissolved). Thus—पूर्वशास्त्र (=पूर्वा शास्त्र).

→ 554. Cardinal numbers may also enter as first members into Tatpurusha Compounds, provided the Compound so formed denote an aggregate. Such Compounds as a rule are neuter. But when the second member of the Compound terminates in अ, the suffix ई is generally added and the Compound then is feminine. Thus from त्रि and लोक—त्रिलोकी 'the three worlds'. But there are exceptions—त्रिभुवनम् 'the three worlds (viewed as one whole)'; चतुर्युगम् 'the four Yugas collectively'.

555. A Tatpurusha Compound the first member of which is a cardinal number is called a द्विगु Compound.

556. Tatpurusha Compounds generally take the gender of the second member. But in certain cases the gender of the Compound is determined by that of the noun which has to be supplied for the full understanding of the Compound. Thus—अतिमालः (*i.e.* पुरुषः); निष्कौशम्बिः (*i.e.* पुरुषः); प्राप्तजीविकः (*i.e.* पुरुषः); see above Rules 543; 545. In these cases short vowels (अ इ) are substituted for the long vowels

(आ in मात्रा, चौधिका ; दे in कोगान्वी). And there are other more marked exceptions also ; thus—

इक्षुचायम् (from इक्षु+चाया) 'the shade of many sugarcanes'; राज्ञरसमम् (from राज्ञर+समा) 'a King's council'; जीमभम् 'an assembly of women'.

557. Compounds ending in रात् (for रात्रि) and अङ्ग or अह (for अङ्गन्) are mostly masculine. Thus—पूर्वाङ्गः 'the forenoon'.

558. The Adjective महत्, when used as the first member of a Karmadhāraya Compound, becomes महा. Thus—महादेवः 'the great God i.e., Shiva.'

559. Feminine forms which have a corresponding masculine form, substitute the latter when they appear as first members in Karma-dhāraya Compounds. Thus—महानवती (महती being replaced by महत् and महत् becoming महा according to Rule 559); द्राघ्नामार्या; सत्यचतुर्दशी.

560. A number of nominal bases, when forming the last members of Tatpurusha Compounds, undergo a certain change of form. The most important cases are as follows :—

a. अङ्गनि becomes अङ्गन् after numerals and indeclinable words. Thus—अङ्गनः 'two' fingers long.'

b. अहन् generally becomes अह. Thus—सप्ताहः ‘an aggregate of seven days.’ But it becomes अङ्ग in words denoting parts of the day, as also after सर्व and indeclinables. Thus—पूर्वाह्नः ‘forenoon.’

c. पथिन् becomes पथ Thus—धर्मपथः ‘the path of Religion.’

d. राजन् becomes राज. Thus—महाराजः.

e. रात्रि becomes रात्र after cardinal numerals, indeclinables, सर्व, पुष्टः ; and in words denoting parts of the night. Thus—द्विरात्रम् ‘an aggregate of two nights’; पूर्वरात्रः ‘the earlier part of the night.’

f. सचि becomes सख. Thus—प्रियसखः ‘a dear friend’.

561. When the first part of the Compound is रु, किम् or the negative अ, the above named changes generally do not take place. Thus—सुराजन् (Nom सुराजा) ‘a good king’; किंसचि (Nom किंसखा) ‘a bad friend.’

562. The following words are considered as Tatpurushas of a more or less irregular kind—(उच्चनीचम् ‘high and low’; राजान्तरम् (अन्यो राजा) ‘another king’; यामान्तरम् ‘another village’; अकिञ्चन ‘a man who possesses nothing’; चिन्कालम्

'that which is intelligence only'; अहंपूर्विका 'emulation') (अहं पूर्वमहं पूर्वमिति यस्या क्रियायामभिधीयते सा). This class of Compounds is called मध्यरूप्यमुकादि.

563. In some Karmadhāraya Compounds the first member represents a Compound the second member of which is dropped. Thus—
देवनारायणः = देवपूजको नारायणः 'a Brāhmaṇa who worships the Gods'. Such Compounds are called मध्यमपदनोपिन्.

564. It must be observed that in far the greater number of cases the formation of a Tatpuruṣa Compound is optional, and that hence the two words constituting the Compound may be used separately also; as e.g., नीलमुत्पन्नम् instead of नीलोत्पन्नम्. In a few cases only the formation of the Compound is compulsory; so e.g. राष्ट्रमणः (when used as the name of a certain species of snakes).

565. And further it has to be noted that although the range of the formation of Tatpuruṣa Compounds is very wide, there are numerous restrictions (which are best learned by practice). An important case of such restriction is that nominal bases in ए or एः denoting an Agent,

are not compounded with nouns in the Genitive Case. Thus from अपां स्था 'the creator of waters' we cannot form अपस्था; nor can we form ओदनपाचकः from ओदनस्य पाचकः. But there are exceptions from this rule also; so e.g., देवपूजकः 'one who worships the Gods'.

Bahuvrihi Compounds.

बहुव्रीहि-समाप्त

566. Bahuvrihi Compounds may be called attributive or possessive Compounds, in as much as they generally express an attribute belonging to something else: the first member of the Compound determining or qualifying that which is expressed by the second member. Thus—पीताम्बर (‘yellow-robe’) ‘a person who has a yellow-robe’; दीर्घवाहुः ‘long-armed’; वीरपुष्पः ‘(a region etc.) the men in which are heroes’; देवदत्तनामा (Nom. of ‘नामन्’) ‘(a man) whose name is Devadatta’; चिन्तापतः ‘(a man) whose highest aim is thinking’; इन्द्रादयः (Nom. Plu. of इन्द्रादि) ‘those who have Indra for their

first' (*i.e.* 'Indra and the other Gods'); चिन्तोचनः 'he who has three eyes *i.e.* Shiva'; दण्डहस्तः 'a man who has a staff in his hand' ('a man carrying a staff'); ल्वत्तनगरः 'a person who has left the city'.

567. Bahuvrihi Compounds require to be resolved by means of relative clauses in which the relative Pronoun appears in a case other than the Nominative; while the two or more members of the Compound, as a rule stand in the same case, generally the Nominative Case. The examples given above thus are resolved as follows—पीतमम्बरं यस्य मः; दीर्घीं वाङ् यस्य सः; वीरा मुरुपाः यश्चिन् मः; देवदत्तो नाम यस्य मः; चिन्ता परं यस्य सः; इन्द्र अदिव्येषां ते; चीर्णि लोचनानि यस्य सः; दण्डो हस्ते यस्य सः; नगरं ल्वत्तं यैन मः.

568. In agreement with their adjectival function Bahuvrihi Compounds throughout take the gender of that word an attribute of which the Compound expresses. Thus, in the above, देवदत्तनामा '(a man) whose name is Devadatta' (although नामन् is Neuter); रूपवदभायः 'a man who has a handsome wife' (भायः).

569. Certain Compounds of this class require to be resolved with the help of an एव. Thus—

विद्युत्क्रमः 'one whose brightness (प्रभा) is like that of lightning' (विद्युत इव प्रभा यस्य सः); चन्द्रानना 'moon-faced' (चन्द्र इवाननं यस्याः सा).

570. In resolving वहनीङ्गि Compounds the first part of which is a Preposition, a verbal form may have to be employed. Thus—प्रदर्शः '(a tree etc.) from which the leaves have fallen' (प्रपतितानि पर्णानि यस्याक्षः); निस्तेजाः (Nom. Sing. Masc. of निस्तेजस्) 'a man devoid of energy' (निर्गतं तजो यस्मात् सः).

571. a. Some Compounds formed of indeclinable words or numerals or आसन्न अद्वूर or अधिक and numerals—which are considered to be Bahuvrihis—show certain irregularities in form. Thus उपदशः (from दशः) 'about ten' (दशानां समीपे ये सन्ति ते उपदशाः); द्वित्राः (from द्वि and त्रि) 'two or three'; आसन्नविंशतिः 'nearly twenty' (विंशतिः आसन्नाः); त्रिचतुराः 'three or four'.

b. दक्षिणपूर्वा (Fem. Sing.) 'south-east' and similar compounds; केषकेणि (Neut. Indecl.) 'Seizing each other by the hair'; दण्डादण्डि (Neut. Indecl.) 'Beating each other with sticks', are likewise classed as Bahuvrihis.

572. When the first member of a Compound is a feminine form derived from a corresponding

masculine form by means of the suffix आ or ई, the masculine base is used, provided the second member of the Compound be a feminine form. Thus—‘रूपवती भार्या यस्य सः’ is represented by the Bahuvrihi ‘रूपवद्वार्यः’ ; ‘चिचा गावो यस्य सः’ by चिचगः. But on the other hand, गङ्गाभार्यः (where गङ्गा is not formed from a corresponding masculine). There are exceptions ; thus—कल्याणीप्रियः ‘one to whom a virtuous woman is dear’ ; वात्यर्णीभार्यः ‘one who has a Brahmin woman for his wife’ ; सुकर्मीभार्यः ‘a man who has for wife a woman with beautiful hair.’

. 573. Bahuvrihi Compounds the last member of which is a feminine Noun ending in ई or ई, or a noun ending in ऋ, take the suffix क. Thus—बहुनदीकः ‘(a country etc.) in which there are many rivers’ ; सप्त्रीकः ‘(a man) accompanied by his wife’ ; सत्तमर्तकः ‘a woman whose husband is dead’. The same suffix क is taken either necessarily or optionally by many other Bahuvrihis. Thus बहुमालः or बहुमालाकः or बहुमालकः ‘one who has many garlands’.

574. महत् used as the first member of a Bahuvrihi becomes महा. Thus—महावाहः ‘one who has big arms’.

575. सह used as the first member of a Bahuvrihi generally becomes सु. Thus—सपुत्रः (or सह-पुत्रः) ‘one together with his son’. But सह remains in benedictions—सहस्रा राजे सहपुत्राय सहामत्याय.

576. Some Nouns undergo certain changes of form when used as the last members of Bahuvrihi Compounds. The most important cases are as follows—

a. अच्छि becomes अच्च Thus—लोहिताच्च; ‘red-eyed.’

b. गन्ध becomes गन्धि after सु, सुरभि and similar words, provided the smell is inseparably connected with that of which it is predicated. Thus—सुगन्धिजलम् ‘water having a sweet smell’. But सुगन्ध आपणिकः ‘a shopkeeper dealing in perfumes’.

c. दन्त becomes दत् after सु, and after numerals, provided the Compound is meant to indicate a certain age. Thus—द्विदत् (Nom. Masc. द्विदन्, Fem द्विदती) ‘having two teeth.’

d. धनुष् becomes धन्वन्; thus शाहौधन्वन् (Nom. न्वा) ‘having a bow made of horn’ (a name of Vishnu).

e. धर्म becomes धर्मन् provided the former part of the Compound consists of one word

only. Thus—विदितधर्मीन् ‘one who knows the law’.

f. नासिका becomes नस्. Thus—उच्चसः ‘high-nosed’.

g. पाद becomes पाट् after Numerals and सु; also in some other Compounds. Thus—द्विपाद् ‘biped’; व्याघ्रपाद् ‘having feet like a tiger.’

h. प्रजा and मेधा become प्रजम् and मेधम् after सु, हु; and negative अ. Thus—अप्रजस् (Nom. Sing. Mas. अप्रजाः) ‘without offspring.’ 24/7.

Dvandva Compounds.

इन्द्र-समाम

577. Dvandva Compounds consist of two or more Nouns which, if not compounded, would be connected by च ('and'); they hence may be called Copulative Compounds. They are of two different kinds according as the objects denoted by the Members of the Compound are viewed as merely conjoined but fundamentally separate (इतरितद्वन्द्व); or as constituting an aggregate or complex, of which the Members form parts only. (समाज्ञार-इन्द्र) In the former case the Compound takes a Dual or Plural termination, according as the Members are two or more, and the gender-

of the final Noun is the gender of the whole. Thus—रामलक्ष्मणौ 'Rāma and Lakshman'; ब्राह्मण-चक्रियविट्शुद्राः 'a Brāhmaṇa, a Kshattriya, a Vaishya and a Shūdra'; कुकुटमयूरौ (Dual Fem.) 'a cock and a pea-hen.'

578. Samāhāra Dvandvas are Singular and Neuter.

a. In the case of words denoting limbs of the body, parts of an army, inanimate objects, names of rivers of differing gender, countries, insects, animals between which there is natural enmity, the Dvandva Compound has always the समाहार form. Thus पाणिपादम् (पाणी च पादी च) 'hands and feet'; रथिकाखारोहम् (रथिकाव अखारोहाच) 'charioteers and horse-men'; गङ्गासोनम् (गङ्गा च सोनव) 'the rivers Gāṅgā and Sona' (but गङ्गायसुने); अहिनकुलम् (अहिव नकुलव) 'snake and ichneumon' (which are natural enemies)

b. In certain other cases—as when names of trees, deer, grass, corn, condiments, beasts, birds are combined—the Samāhāra form is optional. Thus प्लक्षन्ययोधम् or प्लक्षन्ययोधाः 'Plaksha and Nyagrodha trees'; व्रीहियवम् or व्रीहियवाः; दधिष्ठतम् or दधिष्ठते; गोमहिपम् or गोमहिपाः.

c. Words of opposite meaning (not qualifying things) also form समाहार Compounds. Thus गौतीषम् 'hot and cold'. But गौतीषे जले.

d. पूर्व and अपर उत्तर and अधर form पूर्वापरम् or पूर्वापरैः अधरोत्तरम् or अधरोत्तरैः.

e. Words denoting fruits, parts of an army, herbs, deer, birds, insects, corn or grass, however, form Samāhāra Dvandvas only when in the Plural. Hence बद्रं च अमलकं च forms बद्रामलके (not 'कम्') ; रथिकाय आखारोहय forms रथिकाआखारोहै (not 'हम्').

f. अद्दोरात् 'the period comprising a day and a night' is irregular in Gender.

579. There are special rules determining the order of words in Dvandva Compounds.

(a) Words ending in इ or औ should be placed first. Thus—इरिहरौ 'Hari and Hara'.

(b) Words ending in अ and beginning with a vowel should be placed first. Thus—अग्नेश्वरौ. This rule prevails over Rule (a); hence इन्द्राग्नी 'Indra and Agni'.

(c) Words that have fewer syllables should come first. Thus—गिरिगंगनौ. This rule prevails over (a) and (b); thus—वाचग्नी 'Vāch and Agni'.

(d) In general the more important word should be placed first ; hence the higher caste, the elder brother, etc., have the first place. Thus—
युधिष्ठिरार्जुनौ.

(e) In a number of cases the position is optional; thus केशमय् or अस्युकेयो; धर्मार्थी or अर्थधर्मी; गदार्थी or अर्थगद्दी; कामार्थी or अर्थकामी; गुणहृदी or हृदिगुणी. In other cases the position is contrary to the above rules; thus उलूखलमुसलम्; शूद्रार्थम्; अचिभुवम्.

580. When two nouns ending in क्ति, implying relationship, or connection by priestly functions, form a Dvandva, the क्ति of the former is changed to आ. Thus—भातापितृरौ ‘father and mother’; ज्वोतापोतरौ ‘the Hotri and the Potri’.—The same change takes place when a word implying relationship is compounded with पुत्र; thus—पितापुत्रौ.

581. When the names of deities viewed as associated with each other form Dvandva Compounds, आ is generally substituted for the final vowel of the former member. Thus—सिन्हावरुणौ; अग्नामरुतौ.

582. The इ of अग्नि, followed by सोम or वरुण, is lengthened—अग्नीयोमौ.

583. Similarly, although with some irregularities—आवापुष्टिवी (दौधं पुष्टिवी च); आवाभूमी.

584. जाया and पति form जायापति 'husband and wife'; for which दम्पती may be substituted.

585. When the final letter of a समाहारहन्त्र is a letter of the च-वर्ग or द् or प् or ह्, अ is added to it. Thus—क्षोपानहम् (क्षच+उपानह) 'umbrella and shoes.'

Saha-supā Compounds.

सह-सुपा-समास

586. There are certain Compounds which, under the rules as to the four special classes of Compounds described so far, cannot be included in any of those classes. Such Compounds are viewed as 'mere compounds' or 'compounds in general', and are termed सह सुपा Compounds. The term explains itself as follows. The phrase सुप् सह सुपा 'a word having a case termination joined with (another) word having a case termination' states the essential feature of most Samāsas (which consist of a combination of two सुप्); it having of course to be kept in mind that

in the finished Samāsa the case termination of the first member is dropped). सह सुपा (short for सुप् सह सुपा) hence is employed to denote words which are 'Compounds in general', without belonging to a special class.

An example of this type of Compounds is भूतपूर्वः = पूर्वं भूतः 'what existed previously.'

Ekasesh.

एकसेश

587. This term is applied in Sanskrit Grammar to cases where instead of a combination of several words having the same Prātipadika form one word only is employed, the case termination of which indicates the number (Dual or Plural). Thus, on the Ekasesh principle, the Dual रामौ replaces रामय रामय ; the Plural रामाः replaces रामय रामय रामय .

588. Where the Ekasesh represents words, having different genders but otherwise identical in form, the termination of the masculine gender is retained. Thus—इंसी for इंसी च इंसय ; ब्राह्मणी for ब्राह्मणी च ब्राह्मणय .

589. The same principle is extended to some words dissimilar in form but akin in meaning. Thus—भातरौ is used for भाता च खसा च; पुत्रौ for पुत्र दुहिता च; पितरौ for माता च पिता च (but also मातापितरौ); खश्वरौ for खश्व खश्वरय (but also खश्वखश्वरौ).

CHAPTER VIII.

Secondary Suffixes.

तद्वित

590. In Chapter V it was mentioned that nominal bases are formed from roots by means of primary suffixes (कृत्); as e.g. काये and कारक from the root क. Now, there is a further important class of suffixes by which new words are formed from nominal bases. These suffixes are called तद्वित, or 'Secondary' suffixes.

591. The 'Taddhita' suffixes—of which there are many kinds—express various senses such as 'descended from', 'produced by', 'made of', 'connected with', 'proclaimed by' etc. Some of them produce changes in the words to which they are

added. Thus before the Taddhitas अ, य, इ, एय and others, the first vowel of the base generally takes Vṛiddhi, and certain terminations of the base are dropped. Thus—

a. वासुदेवः 'the son of Vasudeva'; चौक्षः 'a descendant of उक्ष'; श्रीपगवः 'a descendant of उपगु'; ऐच्छाकः 'a descendant of ईच्छाकु'; शीणः 'made of wool', from ऊणी; देवः 'belonging to the gods' 'divine', from देव; चैमा: 'belonging to the summer', from चौम; सांवत्सरः 'yearly', from संवत्सर; पार्थिवः 'lord of the earth' 'king', from पृथिवी; मौनन् 'silence', from मुनि; यौवनम् 'youth', from युवन्; सोहाद्मः 'friendship', from सुहृदः; चातुषः 'visible', from चतुर्म्. From व्याकरण there is formed वैयाकरणः 'Grammian.'

b. दाचिः 'the son of Daksha'; वैयासुकिः 'the son of Vyāsa.'

c. वैनतेयः 'the son of Vinatā'; भागिनीयः 'the son of a sister' (भगिनी).

d. राज्यम् 'kingdom', from राजन्; गार्ग्यः 'descended from Garga'; देवः 'divine', from देव.—Without Vṛiddhi, दिवः 'celestial', from दिवः; दन्तः 'dental', from दन्तः; यगस्यः 'glorious', from यशस्; सम्यग्म 'friendship', from सम्युग्म.

592. Other Taddhitas of very frequent use before which the vowel of the base is not changed are—

त्व and ता, which form abstract nouns. Thus from गो—गोत्व 'cowhood' 'the class characteristics of a cow'; भीरता or भीरत्व 'cowardice', from भीर.

593. इमन्, which forms abstract nouns from Adjectives denoting colour and some other Adjectives. Thus श्वेतिमन् Masc. (Nom. Sing. श्वेतिमा) 'whiteness', from श्वेतः; महिमन् 'greatness', from महत्.

594. वत्, मत्, दन्, मिन्, विन्, which form possessive Adjectives. Thus गुणवत् (Nom. Sing. Masc. गुणवान्) 'possessing good qualities'; चिदावत् 'wise'; ज्योतिष्पत् 'possessed of light'; धनिन् 'wealthy', from धनः; यशस्विन् 'famous'; वारिमन् 'eloquent' (from वाच्).

595. वत् (Indecl.) forms adverbs denoting 'like that' to which वत् is added. Thus ब्राह्मणवत् 'like a Brāhmaṇa'.

596. मय्, forms Adjectives denoting 'made of' or 'abounding in' that to which मय् is added. Thus काठमय् 'made of wood'; अद्भुतमय् 'abounding in food'.

597. तस् forms adverbs having the sense of an Ablative. Thus आदितः 'from the beginning'; आमतः 'from the village'; उभयतः 'from both sides'; सर्वतः 'from all sides'.

598. च form adverbs having the sense of a Locative; thus सर्वच 'everywhere'; पन्थत्र 'in other places'.